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MARYLAND HUMANITIES

The humanities include but are not limited to: history, philosophy, language—both modern and classical, literature, linguistics, archaeology, jurisprudence, ethics, comparative religion; the history, criticism, and theory of the arts; and those aspects of the social sciences which have humanistic content and employ historical or philosophical approaches. These disciplines help us to know what it is to be human. To public programs in these areas we pledge our support. **The Maryland Humanities Council, an affiliate of the National Endowment for the Humanities.**



Challenges and Choices for the 21st Century

A Special Issue on the Bill of Rights

The History of the Bill of Rights

Writing it all down . . .

Dr. Edward C. Papenfuss

The Bill of Rights: Protector of Minorities and Dissenters

Professor Norman Dorsen

Too Many Rights, Too Few Responsibilities

Professor Amitai Etzioni

Liberty and a Free Society: Can the Bill of Rights Survive Another 200 Years?
A Community Conversations Model Program

Dr. Gregory A. Stiverson

THE FIRST TEN AMENDMENTS TO THE CONSTITUTION OF THE UNITED STATES

AMENDMENT I *Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.*

AMENDMENT II *A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.*

AMENDMENT III *No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.*

AMENDMENT IV *The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.*

AMENDMENT V *No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.*

AMENDMENT VI *In all criminal prosecutions, the accused shall enjoy the right to a speedy public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.*

AMENDMENT VII *In Suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise re-examined in any Court of the United States, than according to the rules of common law.*

AMENDMENT VIII *Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.*

AMENDMENT IX *The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.*

AMENDMENT X *The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.*

On the Cover: Porcelain figurine of John Wilkes. The figure is an English soft-paste porcelain produced at the William Duesbury factory (Derby) about 1772–1775, modeled by Pierre Stephan. Photo by James Van Rensselaer, IV. Collection of the Homewood Museum, The Johns Hopkins University.

John Wilkes (1727–1797) was an English politician and rake. The precocious son of a wealthy brewer, Wilkes was first educated by a Presbyterian minister who provided him with sound classical training and may have stimulated his taste for freethinking. In 1744 Wilkes entered the University of Leiden, remaining abroad for two years and traveling extensively.

In 1757, elected to Parliament as member from Aylesbury, Wilkes became one of William Pitt's supporters and a critic of John Stuart, 3d earl of Bute, and the incumbent government. His campaign against Bute culminated in an attack on George III in the *North Briton*, No. 45 (1763), which led to his arrest and prosecution for libel. A second charge was brought against him for printing *An Essay on Woman*, considered an obscene and blasphemous poem. Though he was found guilty of both blasphemy and libel, he was released from prison on the ground that his arrest had been a breach of parliamentary privilege. He then fled to France. When he failed to appear for sentencing, he was expelled from the House of Commons in 1764 and outlawed. While in France, however, he was lionized in the radical salons.

Returning to England in 1768, he was elected to Parliament for Middlesex but soon arrested, fined, and imprisoned. In 1769 Commons expelled him, but Middlesex reelected him. Once again he was expelled, and for a third time he was elected. Commons responded by seating the defeated candidate. In this controversy Junius championed Wilkes in the famous Letters, and Dr. Samuel Johnson defended the government in *The False Alarm*. Meanwhile, in 1769, Wilkes had sued the secretary of state for illegal arrest and was awarded damages, thus establishing the important legal principle that general warrants are unconstitutional.

When he was released from prison in 1770, Wilkes found himself the hero of the London mobs, who delighted in the cry "Wilkes and Liberty," and he received as well the more substantial backing of the London merchants, whose program he urged in Parliament. Admirers in America as well as in England cooperated in paying Wilkes' extensive debts. As an opposition member, he worked for parliamentary reform and religious toleration, and he championed the cause of the American colonists.

from *The Encyclopedia Americana* article by Jeffrey Hart, Professor of English, Columbia University

Background image at left: Detail of *James Madison* by Charles Wilson Peale. Courtesy of the Thomas Gilcrease Institute of American History and Art, Tulsa, Oklahoma. MSA SC 1796-A-23.

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The Bill of Rights still has the ability to stimulate passions in people. The articles in this publication reflect the views of the authors and not necessarily those of the Maryland Humanities Council or the National Endowment for the Humanities. We hope these articles will challenge you to think about the complex issues surrounding the rights and responsibilities of citizenship.

MARYLAND HUMANITIES

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This issue of *Maryland Humanities* is printed on recycled paper.

Maryland Humanities Council Elects New Officers and New Members



*Dr. Freeman A. Hrabowski, III
Chairperson and President
Maryland Humanities Council*

A slate of new officers was elected at the fall 1991 meeting of the Maryland Humanities Council. Dr. Freeman A. Hrabowski, III, a member of the Council since 1987 and Second Vice Chairperson in 1990, was elected Chairperson and President.

A resident of Baltimore, Hrabowski is Executive Vice President at the University of Maryland, Baltimore County. Hrabowski received his Ph.D. degree in Higher Education Administration/Educational Statistics from the University of Illinois-Urbana. Prior to assuming the position of Executive Vice President at UMBC, he was Vice Provost (1987-1990) and Vice President for Academic Affairs (1981-1987) at UMBC and Dean of Arts and Sciences (1977-1981) at Coppin State College. Hrabowski is consultant to many organizations, including the U.S. Department of Education, Maryland State Department of Education, and Middle States Association of Colleges and Schools, and was

responsible for the development and implementation of the Governor's Academy for Mathematics, Science and Technology at UMBC.

He has written a number of articles and lectures frequently on the educational needs of minority students in mathematics and science. Hrabowski is the Director of The Meyerhoff Scholars, a program for gifted Black students at UMBC begun in 1989.

Hrabowski is actively involved in many community organizations, and serves on the Peabody Advisory Council and the boards of the Associated Catholic Charities, the Baltimore Community Foundation, the Baltimore City Life Museums (Vice President), and the University of Maryland Medical Systems.

Other officers chosen at the Council meeting were: The Honorable Gilbert Gude, First Vice Chairperson—a former U.S. Congressman and currently the Executive Director of the Potomac River Consortium; Dr. H. Margret Zassenhaus, Second Vice Chairperson—a Towson physician and celebrated speaker on human rights and values; Ms. Bernice Friedland, Fiscal Agent—a businesswoman and civic leader in Allegany County; and Dr. George H. Callcott, Legislative Liaison—Professor of History at the University of Maryland, College Park and author of several books on Maryland history.

The Council also elected four new members: Mr. Raymond V. (Buzz) Bartlett, Lowell R. Bowen, Esquire, Mr. Reese Cleghorn, and Mr. Steven C. Newsome.

At the same meeting the following members retired from the Council: Ms. Agnes Griffen, after six years of service; Jack L.B. Gohn, Esquire, after six years of service; and Robert L. Weinberg, Esquire, after five years of service.

The Maryland Humanities Council is an independent, non-profit, tax-exempt organization dedicated to promoting an understanding and appreciation of the humanities in Maryland. It achieves its goals, in part, by funding public humanities programs, examples of which may be seen in the Continuing and Recently-funded Programs section in each issue of *Maryland Humanities*. The Council members and their current affiliations are:

Dr. Elizabeth Baer
Chestertown
*Provost and Dean of the College
(on Sabbatical 1991-1992)*
Washington College
Chestertown, Maryland

Mr. Raymond V. (Buzz) Bartlett
Columbia
*Director of Public Relations
Aero and Naval Systems
Martin Marietta Corporation
Baltimore, Maryland*

Lowell R. Bowen, Esquire
Monkton
*Managing Partner
Miles and Stockbridge
Baltimore, Maryland*

Dr. George H. Callcott
University Park
*Legislative Liaison
Professor
Department of History
University of Maryland
College Park, Maryland*

Mr. Reese Cleghorn
Kensington
*Dean
Department of Journalism
University of Maryland
College Park, Maryland*

Dr. Cornelius P. Darcy
Westminster
*(Gubernatorial Appointee)
Chairman
Department of History
Western Maryland College
Westminster, Maryland*

Dr. Joseph T. Durham
Silver Spring
*(Gubernatorial Appointee)
Adjunct Professor
Morgan State University
Baltimore, Maryland*

Mrs. Sandy F. Eisenberg
Baltimore
*(Gubernatorial Appointee)
Civic Leader
Baltimore, Maryland*

Dr. Patricia S. Florestano
Crofton
*Visiting Professor
Senior Research Fellow
The William Donald Schaefer
Center for Public Policy
University of Baltimore
Baltimore, Maryland*

Ms. Bernice A. Friedland
Cumberland
*Fiscal Agent
Civic Leader and Businesswoman
Cumberland, Maryland*

Ms. J. Elizabeth Garraway
Annapolis
*President
Maryland Independent College and University
Association
Annapolis, Maryland*

Dr. Catherine R. Gira
Frostburg
*President
Frostburg State University
Frostburg, Maryland*

The Honorable Gilbert Gude
Bethesda
*First Vice Chairperson
Former Member U.S. House of Representatives
Executive Director
Potomac River Basin Consortium
Bethesda, Maryland*

Dr. Jack R. Harris
Gaithersburg
Jazel, Inc.
Rockville, Maryland

Dr. Freeman A. Hrabowski, III
Baltimore
Chairperson and President
Executive Vice President
University of Maryland Baltimore County
Catonsville, Maryland

Dr. John W. Huston
Annapolis
Professor
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United States Naval Academy
Annapolis, Maryland

Dr. Richard Macksey
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Professor of Comparative Literature
The Humanities Center
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Mr. Everett Lee Marshburn
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Senior Executive Producer
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Mr. Steven C. Newsome
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Director
Anacostia Museum of the Smithsonian Institution
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Dr. Ruthe Turner Sheffey
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H. Margret Zassenhaus, M.D.
Towson
Second Vice Chairperson
(Gubernatorial Appointee)
Baltimore, Maryland

Ms. Mary V. Zimmerman
Frostburg
Assistant Director Emerita
The Library
Frostburg State University
Frostburg, Maryland

The Council staff is composed of Dr. Naomi F. Collins, Executive Director; Judy D. Dobbs, Deputy Director; Donna L. Byers, Assistant Director for Administration; Margitta Golladay, Grants Officer; Jennifer Bogusky, Administrative Aide; Rebecca L. Aaron, Publications and Public Information Editor; Elinor C. Sklar, External Relations Consultant; Edward Kappel, Accountant; and Carroll P. Tignall, Computer Consultant. The services of Coopers and Lybrand are retained for the Council's annual independent audit.

Margaret Brent: A Woman Ahead of Her Time

Margaret Brent was one of the first women to settle in early Maryland, arriving in 1638 at the age of about 37. She and her sister settled in St. Mary's City, where Brent became active in the community. She was a property owner, and because she was unmarried, Brent could appear in court on her own behalf.

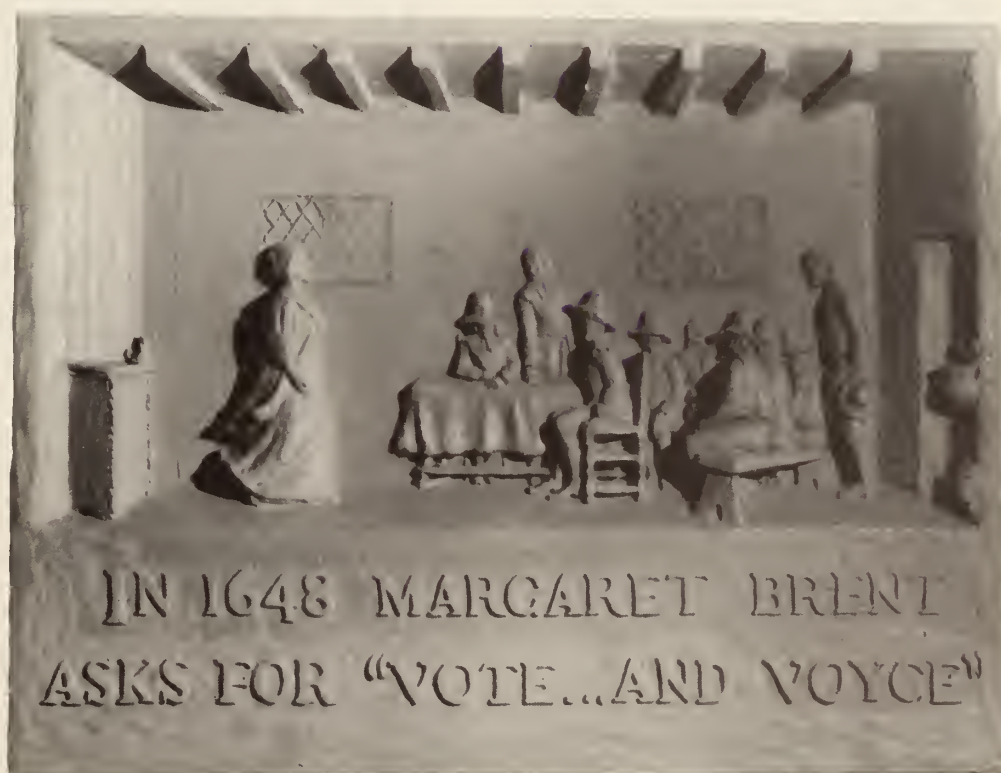
Maryland's first governor, Leonard Calvert, named Brent as the executor of his will. . . . Brent assumed this role during a time of crisis, as soldiers who had helped Calvert win back the colony during Ingle's Rebellion now demanded their pay, and the colony faced a shortage of food. The Assembly gave Brent, as the governor's executor, authority to act as Lord Baltimore's

attorney. She sold cattle belonging to the Calverts in order to pay the soldiers, buy food, and avert the crisis.

In 1648, Brent appeared before the Assembly to demand two votes, one for herself as a landowner and one as Lord Baltimore's attorney. The delegates refused her request, although they praised her efforts to resolve the crisis. Lord Baltimore's anger over the sale of the cattle caused Brent to leave Maryland. She moved to Virginia, where she died in 1671.

Women did not receive the right to vote until 1920 when the 19th Amendment was passed.

from Maryland: A History of Its People



Memorial to Margaret Brent, Governor's Field, Historic St. Mary's City. This commemorative bas relief of Mistress Brent before the Assembly was created by sculptor Mary de Pakh of Avenue, Maryland, and is part of the gazebo-garden complex erected in 1984 by the Statewide "Friends of Margaret Brent." Photo courtesy of Historic St. Mary's City, by Allen L. Bussler.

Community Conversations

The staff of the Maryland Humanities Council will be glad to work with you on bringing these programs to your community. A free resource guide for developing humanities programs is also available.

Only in freedom can man grow to his full stature. Only in freedom will he learn to think and move, and give the very best in him. Only in freedom will he realize the true force of the social bonds which knit men together, and which are the true foundation of a normal social life.

Emma Goldman (1869–1940)
"Anarchism"

"Community Conversations" is a series of five model programs designed to put public humanities programs in your community. The five programs (described below) have been developed by the Maryland Humanities Council in conjunction with Maryland scholars and were introduced to the public in workshop sessions at the Council's December 7, 1991 conference "Challenges and Choices for the 21st Century: Ethical Dilemmas, Informed Decisions."

The five model programs are:

"Morality and the Muse: Ethics and Literature"—This program is based on models developed by Ms. Patricia Bates (Adult Program Coordinator, Howard County Library) and Dr. Stephen Vicchio (Chairman, Department of Philosophy and Religion, The College of Notre Dame of Maryland) for a successful NEH-sponsored program. The project addresses three questions: How are we to define the moral good? Are moral values absolute or relative to time and place?, and What is the relationship of morality to self-interest? The program maintains that philosophical works are more greatly appreciated if read in conjunction with works of literature that explore similar theses.

"Educating for Democracy in the Modern World"—This program for elementary, middle, and high school teachers, adapted from Professor Sean O Connor's (Chairman, Department of Education, Washington College) Council-funded teachers institutes at Washington College, explores values in American life through critical reading of texts and analytical discussions with scholars. The program is designed to assist Maryland school teachers in relating their professional lives and teaching to the broad issue of the responsibilities of citizenship in the American democratic society.

"Ways of Our Lives: Media and Mores"—This program, designed by Dr. Thomas Cripps (Professor, Department of History, Morgan State University), illustrates the impact of popular television, film, and video on community values. It emphasizes the critical reading of texts, such as excerpts from soap operas and advertisements, to explore themes such as: television and women's roles, family structures, race relations, and cultural rituals. The program also addresses why critical thinking about the media is important and what approaches can be used for critical analysis.

"Nature as Norm: Reflecting on Values and Choices"—Designed as a lecture/discussion program by Dr. Mark Sagoff (Director, Institute for Philosophy and Public Policy, University of Maryland College Park), this model explores key philosophic and values questions underlying environmental issues. The program emphasizes the idea that environmental issues can be addressed not only in economic, scientific, and political terms, but also through the use of the humanities. The humanities can help define the ethical dilemmas, frame issues, and provide cultural and historical contexts for discussion of environmental issues.

"Liberty and a Free Society: Can the Bill of Rights Survive Another 200 Years?"—Designed as a lecture/discussion program by Dr. Gregory Stiverson (Assistant State Archivist, Maryland State Archives), this model incorporates the poster exhibit *To Preserve These Rights* (developed by the Pennsylvania Humanities Council) and allows for a variety of lecture themes including issues of civil rights, free speech, and the balance of private rights and the public good. The program focuses on the changing interpretations of Bill of Rights issues in contemporary society and the courts, and can be adapted to a variety of formats, including teachers institutes or public seminars and lectures. "Liberty and a Free Society: Can the Bill of Rights Survive Another 200 Years?" is described further on page 13.

The History of the Bill of Rights

In 1787 our country was in the throes of setting up a strong central government when it suddenly hit a stumbling block. Many wanted to see the proposed Constitution defeated. Some viewed it as a plot to install a tyrannical government, not unlike that of the British system from which they were newly independent. The alarm was triggered not by what they saw, but by what they didn't see: guarantees of basic rights.

Only a few such rights . . . were included in the document submitted to the states for ratification. These omissions alarmed a number of prominent Americans. George Mason, a delegate to the Federal Convention and author of the Virginia Bill of Rights, refused to sign the Constitution, telling George Washington: "There is no declaration of rights." Elbridge Gerry of Massachusetts also dissented, declaring: "The liberties of America were not secured." U.S. Minister to France Thomas Jefferson wrote to James Madison of his concern about "the omission of a bill of rights . . . providing clearly . . . for freedom of religion, freedom of the press, protection against standing armies, and the restriction against monopolies."

When the draft Constitution was presented to the states for ratification, five states approved it with the recommendation that a bill of rights be added. A sixth, North Carolina, "thought proper neither to ratify nor reject the Constitution" until a bill of rights was issued.

Aware of these reservations, George Washington urged the Congress in his first inaugural address to move swiftly to propose amendments showing "a reverence for the characteristic rights of freemen and a regard for public harmony." On June 8, 1789, James Madison, a member of the House of Representatives, offered nine articles designed to protect individual liberties.

Let me add that a bill of rights is what the people are entitled to against every government on earth, general or particular, and what no just government should refuse or rest on inference.

Thomas Jefferson (1743–1826) Letter to James Madison, December 20, 1787

Madison's proposals, along with amendments suggested by the states, were considered by a House committee composed of one member from each of the then 11 states. On July 28, this committee sent the proposals to the full House for a vote.

The House made only a few changes in content, but voted to attach the amendments to the Constitution instead of following Madison's plan to insert them in the text. On August 24, the House adopted the amendments in the form of 17 articles.

The Senate reduced the number of articles to 12. In doing so, they eliminated articles that would require jury trials in criminal cases and prohibit the states from infringing upon certain rights. The Senate also combined article 3 on freedom of religion with article 4 on freedom of the press and assembly. The senators expanded the preamble and made other changes before adopting their version of the amendments on September 9.

A conference committee was appointed to settle the difference between the two houses. Madison headed the House delegation and Oliver Ellsworth the Senate group. The conference restored the right to trial by jury in

criminal prosecutions, made a change dealing with freedom of religion and revised the apportionment formula—the method for determining the number of representatives in a state based on population. Otherwise, the committee followed the Senate version.

The committee's report was accepted by the House on September 24, 1789, and by the Senate the next day. September 25, 1789, therefore, is the official date of the first joint resolution proposing amendments to the Constitution.

Several days later, the document was written on parchment and signed by Frederick Augustus Muhlenberg, Speaker of the House, and John Adams, Vice President and President of the Senate. The 12 proposed amendments, in the form of signed copies of the joint resolution, were then transmitted to the states by President Washington.

Eleven states made up the Union when Congress proposed amending the Constitution. With the admission of North Carolina, Rhode Island and Vermont during the ratification period, 11 of the 14 states had to approve the articles in order to reach the three-fourths majority required for ratification. Two of the original 12 articles fell short of gaining this majority. One article dealt with the number of citizens each member of the House would represent. The other concerned Congressional salaries.

A little over two years later, on December 15, 1791, Virginia became the 11th state to ratify articles 3 through 12, which became the first ten amendments to the Constitution. Secretary of State Thomas Jefferson announced the ratification of the amendments to the governors of the states of March 1, 1792.

BILL of RIGHTS.
LIBERTY of CONSCIENCE.
TRIAL by JURY.
NO EXCISE.
NO POLL TAX.
NO STANDING ARMY IN PEACE,
WITHOUT LIMITATION.
NO WHIPPING MILITIA,
NOR MARCHING THEM OUT OF
THE STATE, WITHOUT CONSENT
OF THE GENERAL ASSEMBLY.
NO DIRECT TAXATION,
WITHOUT PREVIOUS
REQUISITION.

J. T. CHASE.

J. F. MERCER.

This article is excerpted from "The Story Of A Government That Almost Didn't Happen," a publication of the National Archives with support from the Philip Morris Companies, Inc.

Nothing in progression can rest on its original plan. We may as well think of rocking a grown man in the cradle of an infant.

Edmund Burke (1729–1797)

Writing it all down . . .

by Dr. Edward C. Papenfuse

December 15th 1991 was the 200th anniversary of the ratification of the Bill of Rights, the first ten amendments to the Constitution. As of that date Secretary of State Thomas Jefferson determined that the required two thirds of the States had given their assent to ten of the twelve amendments proposed by Congress in 1789.

It was an event that did not then, as now, awaken much interest. Maryland had given its unanimous approval two years before on December 19, 1789, and had turned its attention to other matters. Some states like Massachusetts would not even bother to ratify until reminded in the 1930s. By 1791 all of the heated debate over the necessity of amendments guaranteeing the rights of states and individuals in their relations with the new Federal government had moved on to making it all work within the carefully crafted framework that the Founding and Amending Fathers had created.

The level of optimism was contagious. Everyone permitted to participate in the political process seemed to believe firmly that while the “causes of faction” and party strife could never be removed entirely, their effects could be controlled through, to use James Madison’s words in Federalist Number 10:

A republic, by which I mean a government in which the scheme of representation takes place, opens a different prospect, and promises the cure for which we are seeking.

Regardless of their particular points of view, the faction or party leaders firmly believed that through a balanced government embedded in the Constitution they created, no problem confronting “We the People” could long remain unsolved.

Such a sweeping confidence began as early as 1776 when most of the hard work of defining rights and responsibilities was under-

taken by each of the states as they struggled for the first time in such a large public arena to define on paper what those rights and responsibilities were supposed to mean.

In 1776 most thinking and articulate people actively responded to the challenge of *An American* writing in the Annapolis Maryland Gazette in 1776:

There never was a time in which it was more necessary for you to inquire into the conduct of your Representatives. . . . If you discover a want of judgement and fortitude, if their conduct is weak, timid and irresolute, dismiss them. . . . If only an error in judgement can be imputed to them, correct it by your advice and instructions.

The Maryland Constitutional Convention replied in an intermittent frenzy of constitution making that lasted from August until November, 1776. Like eight other state conventions, Maryland began with a resounding Declaration of Rights, increasing the eighteen proposed by Virginia the previous June, to a final forty-two. Among them was one which held that “all persons invested with the legislative or executive powers of government”

to be accountable for their conduct, wherefore, whenever the ends of government are perverted, and public liberty manifestly endangered, and all other means of redress are ineffectual, the people may, and of right ought to reform the old, or establish a new government; the doctrine of non-resistance against arbitrary power and oppression, is absurd, slavish, and destructive of the good and happiness of mankind.

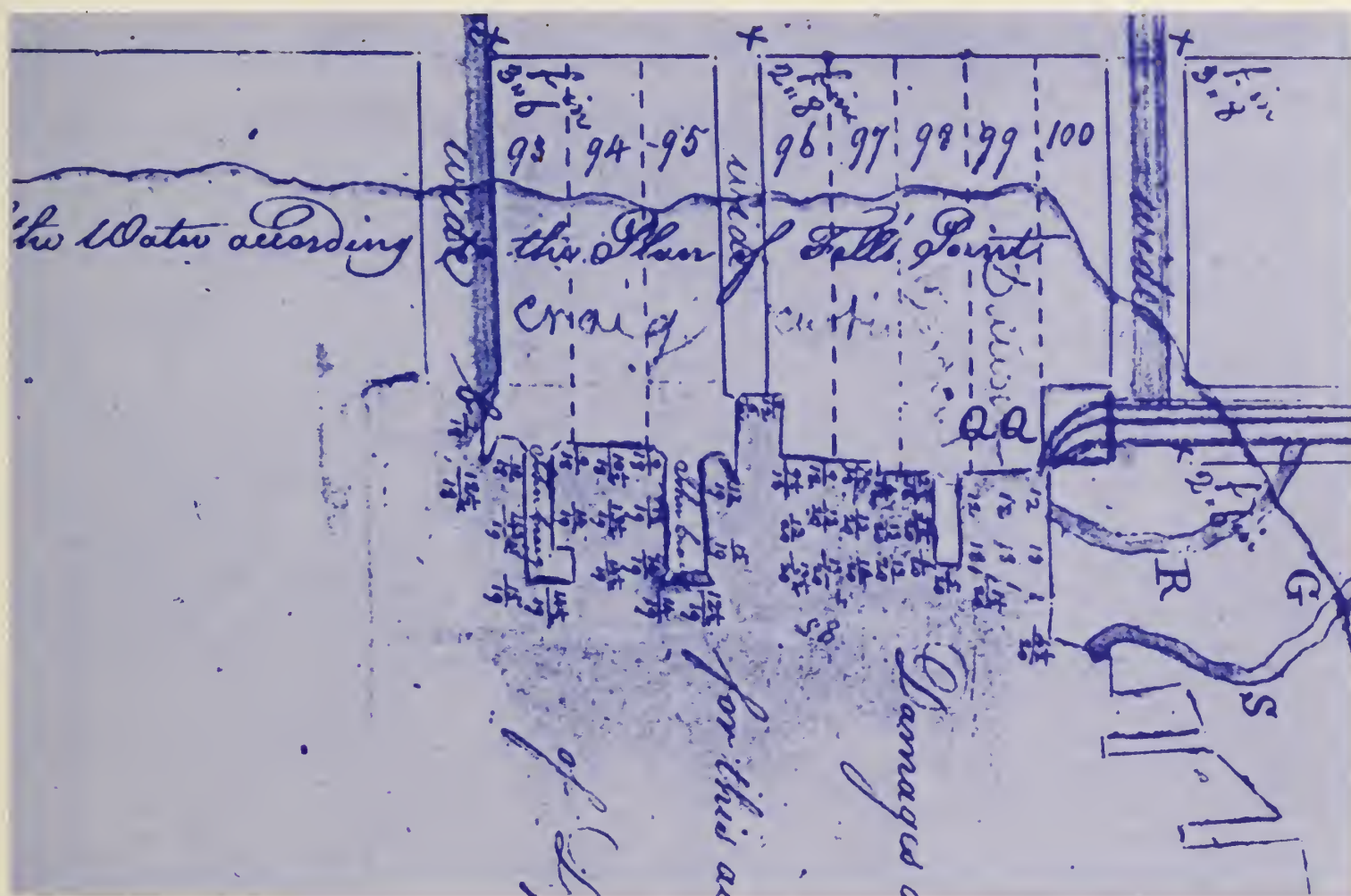
Not all states adopted such a far-reaching proposition which today survives only in our Maryland Constitution and as copied into that of New Hampshire and Tennessee, but it should serve to touch the conscience of a nation whose concern for the form and substance of government today appears to have

lapsed into a coma of unparalleled apathy and ignorance. Today we seem to lack faith in the processes by which we are governed. We seem to have lost the hope and enthusiasm the Founding and Amending Fathers had for the creative process of making government work which went into “writing it all down,” and the demanding process of implementation which followed.

One way in which this trend might be reversed is through a project a colleague and I have developed over the past few months which attempts to bring teachers and students into contact with original documents through the *Maryland State Archives: Documents for the Classroom* project. By using inexpensive facsimiles of original materials we hope to rekindle interest in the process of our history while enhancing reading comprehension and improving analytical skills. To date we have developed fifteen packets ranging in content from the “Daily Life in the New World” to documenting the postwar careers of black Civil War Soldiers in “The Aftermath of Glory,” “The Baltimore Strike and Riot of 1877,” and the integration of the University of Maryland law school in 1936. Each document packet in its own way has a “Bill of Rights” theme, but the one most explicitly related to understanding how both our state and the national Bill of Rights came to be is “Writing it All Down: The Art of Constitution Making for the State and the Nation, 1776–1833.”

Here, after struggling with the nearly illegible text of a closed session of the Maryland Constitutional Convention, and comparing it to the only known copy of the first draft of Maryland’s Declaration of Rights, students discover Maryland’s first attempt at abolishing slavery and condemning the slave trade.

Here the class encounters the first printed agenda for a National Bill of Rights authored by the twelve-man minority of the Maryland



Plat of Fells Point from *Barron v. Baltimore*, 1822–1833. Courtesy of the Maryland State Archives, MSA SC 2221-4-16.

ratifying convention in 1788, an agenda adopted in large measure by first Patrick Henry, and then finally by a reluctant James Madison in 1789.

Here they read a front-page article from the *Maryland Journal* in 1788. When read in unison or in parts by the class as a whole, it becomes a persuasively eloquent, often poignantly prophetic plea for equal justice and freedom for blacks.

Here they find the full text of the 1826 “Act for the relief of the Jews” and probe the long and often tortuous process by which political rights were expanded to encompass all citizens regardless of religious preference.

Here they come across a map of Fells Point from the first quarter of the nineteenth century that figures prominently in the last Supreme Court case decided by Chief Justice John Marshall. Once a strong judicial

nationalist, in 1833 Marshall refused to extend the protection of the Bill of Rights to individuals at odds with their States or local jurisdictions over property rights. Thus the wharf owners of Fells Point were denied the right to claim just compensation under the 5th Amendment when their wharfs were silted up from the run off from City streets. So thoroughly did Marshall dismiss the case that his decision would be reaffirmed by at least twenty other cases between 1877 and 1907, and would not be fully overturned until the late 1960s.

If we are right, there is indeed something new to be learned from documents now preserved in repositories such as the Maryland State Archives. Two hundred years ago people really believed that making government

work for the benefit of all was worth the effort of debate and writing it all down. Perhaps it is again time that we heeded the clarion call of *An American* first issued in 1776. Perhaps we can rejuvenate that enthusiasm for making government work so evident in the writing of men like Madison and our own Samuel Chase. When Chase first heard the news that as a Delegate to Congress he was at last authorized by the Maryland Convention to vote for Independence, he could barely contain himself. Immediately he wrote to John Adams:

See the glorious effects of County Instructions—Our people have fire if not smothered— . . . I charge you to write to ME! Now for a Government!

Dr. Edward C. Papenfuss is Archivist and Commissioner of Land Patents for the State of Maryland.

The Bill of Rights: Protector of Minorities and Dissenters

by Professor Norman Dorsen

The American political system is built upon two fundamental principles. The first is majority rule through electoral democracy. This precept is firmly established in our culture. The second fundamental tenet is less established, less understood, and much more fragile. This is the principle that even in a democracy the majority must be limited in order to assure individual liberty.

The Bill of Rights—the first ten amendments to the Constitution—is the primary source of the legal limits on what the majority, acting through the government, can do. Such limits guarantee rights to all but in practice they often serve to protect dissenters and unpopular minorities from official wrongdoing. This process is indispensable to a free society, which in turn is the highest purpose of organized government. As John Locke wrote, “However it may be mistaken, the end of law is not to abolish or restrain, but to preserve and enlarge freedom.”

How the Bill of Rights came to be appended to the original Constitution is a fascinating tale. In 1787, many people were displeased by the absence of an explicit Bill of Rights in the newly-drafted Constitution, and some state conventions refused to ratify without a commitment, or at least a strong indication, that one would soon be introduced. The Framers promptly made good on this commitment, and the Bill of Rights was ratified in 1791.

Thus the new nation's novel and creative structure that simultaneously provided for majority rule and limitations on that rule was in place.

Two further ingredients were needed to make the system work. The first occurred in 1803, when the Supreme Court unanimously ruled in *Marbury v. Madison* that the federal courts could enforce the Constitution by invalidating statutes passed by Congress that were inconsistent with it. In the twentieth century, the Supreme Court put the final

component in place by holding that almost all provisions of the Bill of Rights restrict unlawful actions by state and local officials as well as the national government.

The Bill of Rights protects all Americans, but it is of particular value to minorities and dissenters. Supreme Court Justice Hugo Black expressed this thought eloquently in 1940:

Under our constitutional system, courts stand against any winds that blow as havens of refuge for those who might otherwise suffer because they are helpless, weak, outnumbered, or because they are non-conforming victims of prejudice and excitement.

While the Supreme Court has not always been faithful to that trust, it has often used the Constitution to shield the powerless.

Free Expression

The First Amendment guarantees of free speech and free press serve an especially important function in this respect by prohibiting the government from forcing everyone to espouse officially sanctioned opinions. Early Supreme Court cases on free speech were not promising. During World War I, appellants had been prosecuted for opposing enlistment in the armed services and protesting American involvement in the war, extremely unpopular positions at the time. The convictions were all affirmed in 1919, and the defendants jailed, some for many years. However, by 1931 an enthusiastic displayer of a red flag and the publisher of a “scandalous and defamatory” newspaper won their free speech and free press cases, although they were equally unpopular to most Americans. Fittingly, public debate and private reflection had begun to lead informed opinion to appreciate the value of free expression in a free society. Justice Oliver Wendell Holmes, who wrote the opinion sustaining the first convictions for speech relying on a “clear and present danger” standard, voted to reverse the later convictions.

From the 1930s through the 1950s, free speech claims were pressed by communist activist and radical labor union leaders, and

in the 1960s and 1970s by civil rights protestors, the Ku Klux Klan and the American Nazi Party. Although the results were mixed, in 1969 the Supreme Court enunciated the principle—broadly protective of free expression—that political expression cannot be punished unless it is directed to inciting or producing imminent lawless action and is likely to incite or produce such action.

The Court has not been as hospitable to claims under the First Amendment when “speech” and “non-speech” elements are combined in the same course of conduct. The Court has protected the right of children to wear an armband to class to protest the Vietnam War and the right to burn or disfigure the American flag for the same purpose. But it sustained the conviction of a man for burning his draft card as a protest against the war. More recently, it rejected protests against the government's policies towards poor people that were expressed through the form of sleeping outdoors in a public park.

The framers of the First Amendment expected it to promote democratic self-government and facilitate orderly social change through the medium of new and unfamiliar ideas; to check possible government corruption and excess; and to advance knowledge and reveal truth, especially in the arts and sciences. The framers recognized that some speech would be controversial, even repugnant. But their belief in free speech rested upon the premise that censorship brought worse consequences. As Justice Brandeis wrote in 1927, “If there be time to expose through discussion the falsehood and fallacies to avert the evil by the process of education, the remedy to be applied is more speech, not enforced silence” . . .

The desirability of protecting unpopular expression also rests on hard practical considerations. The government apparatus required to impose limitations on speech, by its very nature, tends toward administrative

An Act for the relief of the Jews
 Be it enacted by the General Assembly
 that every Citizen of this State professing
 hereafter be appointed to any Office
 in Maryland, shall in addition to the oaths
 required by the Constitution and Laws of the State,

Detail from the "Jew Bill" in which political rights in Maryland were expanded to encompass all citizens regardless of religious preference. Laws of Maryland, 1826. Courtesy of the Maryland State Archives, MSA SC 2221-4-15.

extremes. History has shown that the techniques of enforcement—chilling investigations, surveillance of lawful activity, secret informers, unauthorized searches of homes and offices—are often carried out by police or zealous officials without adequate concern for the consequences of their actions.

Religious Freedom

The First Amendment also contains two clauses providing for religious liberty: one guarantees the "free exercise of religion" and the other bars laws that put state power behind religion or entangle the state with religious activities. These clauses also have served to safeguard minorities. This protection seems particularly appropriate because many of our early settlers—Puritans, Roman Catholics, Huguenots, and others—fled religious persecution in Europe, where the

dominant national churches were often intolerant and cruel to those who professed dissenting beliefs. At different times in American history, Christian sects, Jews, Mormons, and atheists all have relied on the First Amendment guarantee of religious liberty to protect their rights against official and private discrimination; more recently Moslems, Buddhists, and the Unification Church have also done so. Few constitutional provisions have proved more decisively that guarantees of liberty must be accorded to all or they will erode.

Additional provisions of the Bill of Rights protect unpopular individuals and groups from other kinds of state action. The Fourth Amendment guarantee that the people will be "secure in their persons, houses, papers, and effects, against unreasonable searches and seizures" can be traced to English history. In 1763, repeated abuses led William Pitt the Elder to defend in Parliament the sanctity of one's home:

The poorest man may in his cottage bid defiance to all the force of the Crown. It may be frail—its roof may shake—the wind may blow through it—the storm may enter, the rain may enter—but the King of England cannot enter—all his force dares not cross the threshold of the ruined tenement!

In response to such protests, Parliament enacted new legal protections in England. But high-handed treatment by British governors was, in the words of the Supreme Court, "fresh in the memories of those who achieved our independence and established our form of government." The right of a person to privacy in his or her home became one of the essentials of our constitutional system.

The lessening of restraints on official misconduct would undermine the rights of all. Although private property is not always a refuge, police and other officials must secure a judicial warrant based on probable cause or they must justify a search on other grounds. The alternative to these safeguards is a regime where no citizen is safe from a dreaded knock on the door by officers who, unaccountable to law, may violate privacy at their discretion, the very evil the Fourth Amendment was designed to prevent.

Similarly, the right to counsel contained in the Sixth Amendment prevents the government from misusing its power by providing that citizens are entitled to legal advice when accused of crime. In the famous *Scottsboro* case (*Powell v. Alabama*, decided in 1932), the Supreme Court reversed the death sentence of black teenagers who were convicted of raping two white women in a trial in which they were denied lawyers. A generation later, the Court held that the public must pay for lawyers if an accused lacks funds, recognizing that without the assistance of counsel it is virtually impossible for a defendant, guilty or innocent, to mount a credible defense against a government charge.

Equal Treatment

Despite its broad reach, the Bill of Rights (like the Constitution itself) was incomplete because it did not address outright the issue of inequality or prohibit government discrimination. The original Constitution in several clauses countenanced slavery, and in most states the right to vote at the time of ratification was limited to property-holding

What does the Negro want? His answer is very simple. He wants only what all other Americans want. He wants opportunity to make real what the Declaration of Independence and the Constitution and the Bill of Rights say, what the Four Freedoms establish. While he knows those ideals are open to no man completely, he wants only his equal chance to obtain them.

Mary McLeod Bethune (1875–1955) from "What the Negro Wants," 1944 in *Certain Unalienable Rights*

white males. Although the Fourteenth Amendment attempted to erase disabilities against former slaves by prohibiting states from denying the "equal protection of the laws," the end of Reconstruction in the South after 1876 and unsympathetic Supreme Court decisions undercut the promise of equality for generations.

After a long campaign by civil rights groups, the Supreme Court in 1954 invalidated state-supported segregation in *Brown v. Board of Education*, and the movement toward equal treatment gathered momentum. Much public and private discrimination persists in the United States, but there have been enormous gains in recent decades as Congress, the Executive Branch, and the states, reinforced by judicial decisions, have provided increased protection for racial minorities, women, nonmarital children and other vulnerable groups.

Judicial Guardians

The Courts have also identified certain liberties not expressly enumerated in the Bill of Rights but well grounded in the constitutional structure, such as freedom of association and the rights to travel and sexual privacy. These rights tend to come under attack when individuals wish to exercise them in a way that offends the majority. Thus, Alabama sought to interfere with the associational rights of the NAACP, the federal government sought to deny Communists the right to travel abroad, and many states imposed restraints on abortion. The protection of these individual rights not only comports with the premises of a free society but is supported by the language of the Ninth Amendment, which provides that "The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people. . . ."

The defense of the rights of Americans is often thankless. Strong opponents have invoked both necessity and patriotism while subverting liberty and dominating the weak, the unorthodox, and the despised. Government efficiency, international influence, domestic order, and economic needs are all important in a complex world. But none is more important than the principles of civil liberty and human dignity embodied in the Constitution and Bill of Rights, our proudest heritage.

Norman Dorsen is Stokes Professor of Law, New York University and the president of the American Civil Liberties Union. This article is reprinted from the Spring 1990 issue of Pennsylvania Humanities, the publication of the Pennsylvania Humanities Council. It was excerpted and reprinted with permission from an article written by Mr. Dorsen for this Constitution, a publication of Project '87 of the American Historical Association and the American Political Science Association, Spring/Summer 1988, No. 18, pp. 20–24.

Donald G. Murray and the University of Maryland Law School

In the years 1935–1936, Donald G. Murray, with Thurgood Marshall, William I. Gosnell and Charles H. Houston as counsel, sued Raymond A. Pearson, President of the University of Maryland, and nine other University of Maryland personnel for denying Murray the right to apply to the University of Maryland Law School.

Murray, a graduate of Amherst College, requested application to the law school on December 8, 1934 but was denied consideration by President Pearson (letter to Donald G. Murray, December 14, 1934) on the grounds that Maryland law maintained the Princess Anne Academy as a separate institution of higher learning for the education of Negroes. Murray was further informed that equality of opportunity for all citizens of Maryland was insured by Chapter 234 of the Maryland Legislature which created partial scholarships at Morgan College or institutions outside of the State for Negro students who may desire to take professional courses or other work not given at the Princess Anne Academy.

In March of 1935, Murray responded to President Pearson's letter stating:

I am a citizen of the State of Maryland and fully qualified to become a student of the University of Maryland Law School. No other State institution affords a legal education. The arbitrary actions of the officials

of the University of Maryland in returning my application was unjust and unreasonable and contrary to the Constitution of the United States and the Constitution and laws of this State. I, therefore, appeal to you as the governing body of the University to accept the enclosed application and money order and have my qualifications investigated within a reasonable time. After finding that I am qualified you are further requested to admit me as a regular student of the University of Maryland Law School. I am ready, willing and able to meet all requirements as a student, to pay whatever dues are required of residents of the State and to apply myself diligently to my work.

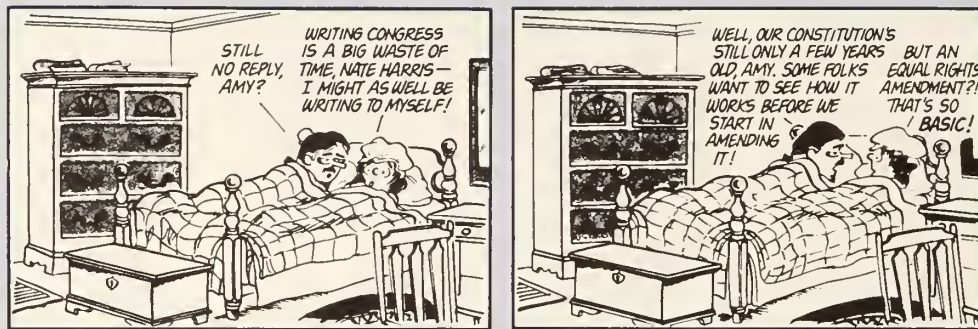
Murray was then informed by President Pearson, in a letter of March 8, 1935, that his application was still being denied, that Howard University in Washington, D.C. was an excellent law school that admitted Negroes, and that the fees at Howard were less than those at the University of Maryland.

After receipt of Pearson's letter, Murray filed petition against the University of Maryland on April 18, 1935. The case, *Murray v. Pearson*, tried in the Maryland Court, resulted in the integration of the University of Maryland Law School.



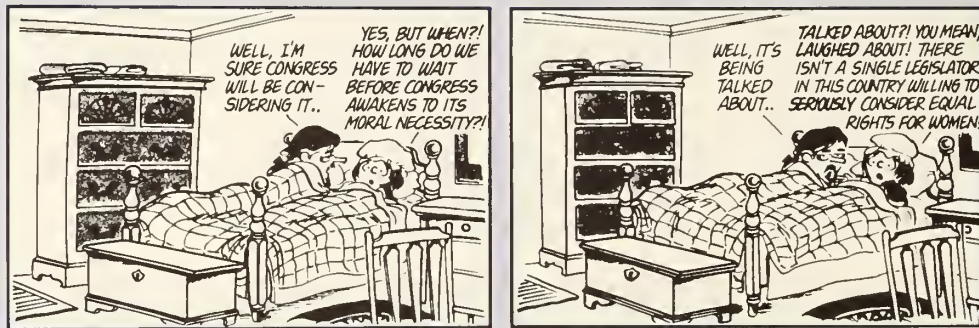
Thurgood Marshall, Donald G. Murray and Dr. Charles Houston (chief counsel for the NAACP). Courtesy of the Library of Congress. MSA SC 1796-A-224.

I have sometimes been ready to think that the passion for Liberty cannot be Equally Strong in the Breasts of those who have been accustomed to deprive their fellow creatures of theirs . . . I am certain that it is not

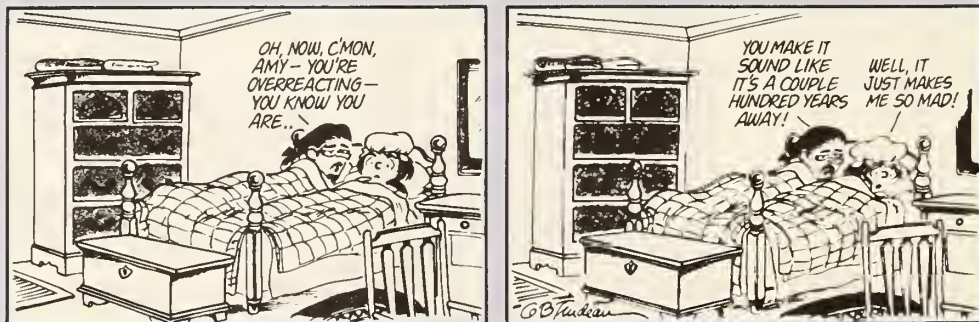


founded upon that generous and Christian principle of doing to others as we would that others should do unto us. . . .

I long to hear that you have declared an independency—and by the way in the new Code of Laws which I suppose it will be necessary for you



to make, I desire that you would Remember the Ladies, and be more generous to them than your ancestors. Do not put such unlimited powers into the hands of their Husbands. Remember all men would be tyrants



if they could. If particular cause and attention is not paid to the Ladies, we are determined to foment a Rebellion, and will not hold ourselves bounded by any Laws in which we have no voice, or representation.

Abigail Adams, Letter to John Adams (March 31, 1776)

Liberty and a Free Society:

Can the Bill of Rights Survive Another 200 Years?

A Model for Reading/Discussion Programs on the History and Interpretation of the Bill of Rights

by Dr. Gregory A. Stiverson



Baltimore Town in 1752, from Maryland Historical Prints, Merrick Collection, courtesy of the Maryland Historical Society.

The Bill of Rights gave unprecedented guarantees of civil liberties to the citizens of the new United States. It was the Founding Fathers' crowning achievement, the capstone of the Constitution. Yet today, few Americans know how the Bill of Rights came about or understand how it has been interpreted by the courts to shape civil rights in the modern era.

The Founding Fathers intended the Bill of Rights to limit interference of the federal government in the affairs of the states and the lives of good citizens. Today, the Bill of Rights is often applied by the courts to *restrict* state actions and to protect the rights of citizens who disobey the law.

Some people decry as excessively libertarian recent Supreme Court cases involving Bill of Rights protections. Others believe that the Court, especially in recent terms, has dangerously restricted the application of Bill of Rights freedoms. Flag burning, for example, is now constitutionally protected by the First Amendment. The Fifth Amendment protection against double jeopardy was recently cited to free a drunk driver going the wrong way on the Baltimore Beltway who killed

another motorist. The Eighth Amendment provides for the release of accused persons on bail, yet 40 percent of those released fail to appear in court and half of those commit another crime while they are free. The Sixth Amendment guarantee of counsel was cited by the Supreme Court in a ruling that resulted in freedom for a convicted kidnapper-rapist.

One recent Supreme Court decision, for example, held that prohibiting a physician from discussing with a patient all of the medical options available for an unwanted pregnancy does not violate the First Amendment. Police detention of a person for up to 48 hours without filing charges has been termed "reasonable" by the Court, and a coerced confession has been ruled "harmless error" as long as other evidence supports the verdict in a criminal trial. Anyone in an airport can be detained and searched by police without a warrant as long as they fit the "profile" of a person who might be engaged in criminal activities. The court has also held that civil rights are not violated when police board a bus, wake a sleeping passenger, and ask to search his luggage.

There is a danger that, if the Court does not temper its doctrinaire logic with a little practical wisdom, it will convert the constitutional Bill of Rights into a suicide pact.

**Robert H. Jackson (1892–1954) from
Terminiello v. Chicago, 337 U.S. 1,37 (1949)**

How do these decisions square with the intentions of the Founding Fathers? Is the use of the Bill of Rights to protect criminals and to condone behavior considered reprehensible by many Americans too high a price to pay for liberty in a free society? Has the Supreme Court bowed to public demands that crime and drug trafficking be curbed by jeopardizing everyone's civil rights?

"Liberty and a Free Society: Can the Bill of Rights Survive Another 200 Years?" is designed to explore the origins and interpretations of the rights concerning procedures for criminal investigation and prosecution protected in Amendments 4, 5, 6 and 8 to the Constitution. The program was developed by Dr. Gregory Stiverson, Assistant State Archivist, Maryland State Archives.

The program consists of an introductory essay on the procedural amendments and four modules that address specific issues involving Amendments 4, 5, 6 and 8. Each module includes a program summary, guidelines for time requirements and scheduling, suggestions for additional activities, and an essay on the particular amendment addressed.

Resource materials include planning guides, a bibliography of texts, films and exhibits; a list of scholars and resource persons, and information on other Bill of Rights programs are available to interested organizations for use in adapting the formats, themes, and speakers to specific program needs and interests.

Too Many Rights, Too Few Responsibilities

by Professor Amitai Etzioni

A sociological prize of sorts ought to be given to the member of the TV audience who, during a show about the S&L mess exclaimed, "The tax payers shouldn't pay for this, the government should!" He reflected quite well a major theme in American civic culture: a strong sense of entitlement, demanding the community to give more services, strongly upholding rights—coupled with a relatively weak sense of obligation, of serving the commons, and without a feeling of responsibility for the country. Hence: Americans recently called for more government services but showed greater opposition to new taxes; they express their willingness to show the flag anyplace from Central America to the Gulf, but a great reluctance to serve in the armed forces; and they even have a firm sense that one ought to have the right to be tried before a jury of one's peers, combined with frequent maneuvers to evade serving on such juries.

While the imbalance of rights and responsibilities may well have existed for a long time, some may argue it is a basic trait of the American character. In recent years, leadership has followed in exacerbating this tendency. Thus, while John F. Kennedy was still able to generate a tremendous response, including a stream of thousands of volunteers to serve in the Peace Corps when he stated, "Ask not what your country can do for you. Ask what you can do for your country," in recent years, Reagan and Bush preferred the less challenging course of suggesting to the citizenship that they could have their cake and eat it, gaining ever more economic growth to pay for the government services, while paying ever less for them via tax cuts. In many other areas, from public education to the war on drugs, facile non-taxing "solutions" have been offered. For example, it has been suggested that we can improve our system of education without additional expenditures by simply increasing parental choice among schools and thus, it is said, "drive the bad schools out of business." And to deal with the illicit demands for drugs we are told to "just say No." Radical individualists, from

the ACLU to libertarians, have effectively blocked most steps to increase public responsibilities, from drug testing even of people that are directly involved in public safety (such as the engineers who drive trains) to those that enhance public health (e.g., requiring disclosure of sexual contacts by those who are carriers of the AIDS virus). Last but not least, in both state legislatures and in Congress the role of special interest has grown so much, especially through campaign contributions, that the public interest is very often woefully neglected, and suggestions for reform have so far found only a rather small constituency.

A new communitarian movement is now taking on this set of issues, making restoration of civility and commitment to the commons its core theme. The young movement is in part social philosophy and sociology, in part a moral call, and in part a matter of taking a different slant on public policies.

Communitarians point out the ill logic of demanding the right to be tried before a jury of one's peers without agreeing to serve on it. Aside from being a selfish, indecent position (asking to be given but not willing to give) it is absurd to expect that most of us can be tried before our peers if most of us are not willing to be one of the peers. Communitarians show that in the longer run it is not possible to have ever more governmental services and at the same time pay less for them. They point out that a government that is trying to make do by serving numerous special interests neglects the other important matters for which there are no powerful pressure groups, from public education to public safety and health. And communitarians are showing that the Constitution, being a living thing rather than a dead letter the Founding Fathers left behind, can be adapted to the changing challenges of the time.

A discussion of specific measures communitarians are considering follows. Before those are outlined, it is necessary to stress two points to avoid common misunderstandings. While several of these measures involve legal matters and governmental actions, that

is, matters of the state, the core of the communitarian position is moral and community based rather than statist. What is needed most is a change in the moral climate of the country, a greater willingness to shoulder communitarian responsibilities, and a greater readiness to curb one's demands. Such a change is essential because without it, the required changes in public service and the definition of rights will not be considered acceptable and, most important, the more the called-for changes are made morally acceptable and socially enforced, the less need there will be for governmental actions—from policing to courts and jails.

One example will have to stand for numerous others that could be given. To enhance public safety we need fewer drunken drivers. To combat drunken driving we need, among other things, a willingness of individuals as a moral commitment, to embrace the notion of a designated driver (the way Scandinavians do), that is, one person per car who will not consume alcohol during an outing, party, etc. This is best done on a moral, social base. For example, those couples who come to parties and both drink would be subject to social criticism (unless, of course, they car pool); the person who proudly states (as if saying, 'look how responsible I am!') that they're not drinking tonight because they are the designated driver, would gain social approval accordingly, and so on. Similarly, we need to support sobriety check points (rather than fight them as the ACLU does) to help enforce the new social, moral dictum. The changed moral orientation ensures that drunken driving will be significantly reduced without any state action and that whatever limited state action will be needed, it will merely be to round off new social pressures (e.g., in the form of designated drivers rather than supporting drinking to excess) and will be supported by the electorate.

There is no simple recipe for building a new social, moral climate for a more communitarian orientation. Societies change their



Amendment VI guarantees the right to trial by jury. The film *Twelve Angry Men* (1957) demonstrated that right and process in action. Photo courtesy of the Museum of Modern Art, Film Stills Archive.

moral orientation in complex, far from fully predictable or controllable manners. Among the steps that are being taken are those that historically did result in the desired change. First, just as Betty Friedan's writings helped launch the women's movement, and Rachel Carson's *Silent Spring* helped the environmental movement take off, so various communitarian writings call attention to the need for greater responsibility to the commons. These include Robert Bellah, R. Madsen, W. Sullivan, A. Swidler, and S. Tipton's *Habits of the Heart*, books by Michael Waltzer, Michael Sandel, Charles Taylor, Alistair MacIntyre, and a new quarterly, *The Responsive Community* Second, a variety of public interest groups

have made communitarianism their theme, whether or not they use the term—including Common Cause and Ralph Nader's groups, as well as numerous grass roots organizations. There are also strong communitarian elements in many organizations whose explicit purpose is something other, especially the environmental movement. Less advanced but definitely moving in the right direction are various attempts to strengthen the teaching of civics in schools by groups such as the Thomas Jefferson Center. What is yet to come is a major social movement, a kind of neo-

progressive movement that would shore up the commons, making its main agenda curbing special interests and serving the public interests.

Unfortunately, the recent public frustration with politicians has focused on attempts to "throw out the rascals," and impose term limitations, which will only lead to a new set of politicians committed to special interests replacing the other. Until elected officials' need for private money to win elections, the main mechanism by which they become obligated to special interests, is systematically curbed by various campaign reform laws and public financing of elections, this part of the communitarian movement will lag. Finally,

suggestions for creating a year of national service is meant to further enhance the education for and the practice of service for and to the public.

The second misunderstanding that must be avoided is that the call for enhanced civic responsibilities and a greater measure of community service entails majoritarianism or even a measure of authoritarianism. To suggest that young Americans (or everyone) ought to volunteer more and more often to serve the commons, is not to suggest that those who refuse for reason of conscience, are to be disciplined. It is not to say that the civic "religion" or set of values will replace the religious or secular values people uphold. Nor does the call for more sobriety check points, drug tests, and disclosure of sexual contacts by carriers of the AIDS virus, legitimate the beginning of a police state. Communitarians are careful to craft suggested changes in public mores and regulation to allow for greater public safety, health and education, without falling into the opposite trap of authoritarianism.

The thrust of responsive communitarianism is illustrated by the following examples: to curb drug abuse it has been suggested that the USA should conduct massive drug tests on all school kids, government employees, and in corporations. This would entail massive violations of privacy, both because a function (urination) historically surrounded with much privacy would have to be performed under controlled conditions, and because the tests would often reveal private, off-the-job behavior. More persuasion not to use drugs seems more appropriate and keeps the door to a police state shut. On the other hand, drug testing of select groups of people whose drug violation directly endangers the public, e.g., pilots, seems justified on communitarian grounds. This is especially the case if they are informed prior that their jobs will entail such tests so that those who are hired are, in effect, consigned to these tests as part of their job requirements. (In contracts, if this is done for all jobs, workers no longer have an opportunity to choose whether they are willing to consent or not.)

Concerning matters of the rights of criminals versus those of their victims and public order, a wholesale removal of Miranda rights, as has been suggested by the Reagan administration, may well return us to more authoritarian

The New Frontier of which I speak is not a set of promises—it is a set of challenges. It sums up not what I intend to offer the American people, but what I intend to ask of them.

John F. Kennedy (1917–1963) from his speech accepting the Democratic presidential nomination (July 15, 1961)

days. At the same time, it seems reasonable and prudent not to throw out evidence when the Miranda rules were violated on technical grounds and clearly in good faith. Thus, for instance, one can fully support the courts' decision, when a person confessed to a crime before his rights were read to him, then they were read, and then he confessed again, that the second confession be allowed to stand.

In the same vein, sobriety check points, especially when they are announced so those who enter public highways, in effect, consent to be subject to them, should be viewed more as a way to secure the right to drive freely than a curb on that right. Nor are airport screens, used to deter terrorist bombs, to be viewed as an unreasonable search and seizure, as the ACLU does. The intrusion is minimal and the contribution to public safety, including the freedom to travel, is considerable.

The debate over the rights of students provides still another example of a reasonable communitarian position between according students full-fledged Fourth Amendment rights, in effect deterring teachers and principals from suspending them, and declaring students fair game to any capricious school authority. It seems reasonable that students who are subject to expulsion and suspension should be granted due process to the extent that they are notified of the nature of their misconduct and given an opportunity to respond; both actions must occur before the expulsion takes place. Still, expulsion need not guarantee students the right of counsel or call for cross examination and calling of witnesses, because this would unduly encumber the ability of schools to maintain an educational environment and because schools are allowed to maintain for internal purposes additional restrictions and simplified procedures because they are meant to be small communities, rather than adversative environments. Far from a novel approach, several state courts have already been modifying school policies in the directions we suggest.

Regarding the rights of people with AIDS, if to protect the public's health we choose to trace contacts, then we should also take pains to reduce deleterious offshoots of that policy. For example, AIDS testing and contact-tracing can lead to a person losing his or her job and health insurance if confidentiality is not maintained. Hence, any introduction of such a program should be accompanied by a thorough review of control of access to lists of names of those tested, procedures used in contacting sexual partners, professional education programs on the need for confidentiality, and penalties for unauthorized disclosure and especially for those who discriminate against AIDS patients or HIV carriers. All this may seem quite cumbersome, but in view of the great dangers AIDS poses for individuals and the high costs to society, these measures are clearly appropriate.

One may and ought to argue about the details involved in such policies. Indeed, the changes should be carefully crafted. We need to reset a legal thermostat to afford a climate more supportive of public concerns, without melting away any of the basic safeguards of individual liberties. Those who argue that the various present interpretations of the Bill of Rights are untouchable, that any modification will push us down the slippery slope toward authoritarianism, must come to realize that the greater danger to the Constitution arises out of a refusal to recognize that the Constitution is a living thing that can and does adapt to the changing social situation. Without such adaptation, without some measure of increased communitarianism, the mounting frustrations of the American people over politics being governed by special interests, over unsafe cities and spreading epidemics, will lead to much more extreme adjustments. Legitimate public needs are not attended to, in part, because quite reasonable adaptations, such as selective drug testing, sobriety check points and other such measures, are disallowed. Basically the issue is not one of legal measures but a change of orientation to a stronger voice for the commons and less room for me-ism and special interests. At this stage of American history, the danger of excessive communitarianism, theoretically always present, seems quite remote.

Dr. Amitai Etzioni is a professor at George Washington University and editor of The Responsive Community.

Notices

Unlocking the Secrets of Time: Maryland's Hidden Heritage

Publication Announced

The Maryland Humanities Council is pleased to announce the publication of *Unlocking the Secrets of Time: Maryland's Hidden Heritage*. The volume covers the themes explored at the conference of the same name developed and produced by the Maryland Humanities Council in November 1989. The illustrated volume is a valuable resource guide and indispensable aid to teachers and local museums wishing to make Maryland history vibrant and clear.

Unlocking the Secrets of Time: Maryland's Hidden Heritage is published by the Maryland Historical Society, with assistance from the Maryland Humanities Council and the Maryland State Archives. The volume was edited by Dr. Jean B. Russo who also served as the conference director. Copies are \$6.95 plus \$3.00 shipping and handling and may be purchased from the Maryland Historical Society; inquiries and orders should be addressed to: Publications Marketing, Maryland Historical Society, 201 W. Monument Street, Baltimore, Maryland 21201.

The NEH Teacher-Scholar Program

As part of its effort to improve the content and quality of humanities education in the nation's schools, the National Endowment for the Humanities offers elementary and secondary school teachers an opportunity to receive support for an academic year of full-time independent study in history, literature, foreign languages, and other disciplines of the humanities.

Recipients of the award are selected annually in a single, nationwide competition. The application deadline is May 1. An award is intended to replace the recipient's academic-year salary or to supplement other grants and sabbatical pay up to the amount of the academic-year salary.

For applications, please write or call:
Division of Education Programs
1100 Pennsylvania Avenue, N.W.
Washington, D.C. 20506
(202) 786-0377

For more information on NEH education programs, see the Fall 1991 issue of *Maryland Humanities*.

A Challenge to the People of Maryland: Increase the Value of Funds You Have Raised

The Maryland Humanities Council has U.S. Treasury Funds available to match funds raised from corporations, foundations, businesses, individuals, or state and local governments in support of public programs in the humanities. These funds, available to the Council through a special Gifts and Matching program of the National Endowment for the Humanities, are awarded on a competitive basis to Maryland's non-profit organizations and agencies of state and local government. For further information, please contact Judy Dobbs at (410) 625-4830.

If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.

John Stuart Mill (1806-1873)

sated hours reading and reviewing applications for funding, attending Council meetings, participating and assisting in Council fundraising efforts, meeting with potential project directors, attending funded projects, and representing the Council at regional and national scholarly conferences.

Applications are invited from residents throughout the state of Maryland who by reason of their achievement, scholarship, and creativity in the humanities, or their knowledge of community and state interests, are particularly qualified to serve.

Particular needs are for members outside Baltimore City and its suburbs, and for those in the corporate community, in cultural institutions, and in the public sector. Interested citizens who would like to be considered for membership in a competitive selection process against possible vacancies that may occur this year, should send their resume, with a cover letter explaining their reasons for wishing to serve on the Council, to Dr. Freeman A. Hrabowski, III, Chairperson and President, in care of the Maryland Humanities Council (address on back cover).

The deadline for nominations or applications is April 30, 1992.

Search for New Members

The Maryland Humanities Council seeks nominations or applications for membership on its board. The Council, an affiliate of the National Endowment for the Humanities, annually awards approximately \$400,000 for public programs in various humanities disciplines and develops and implements special programs in the humanities. The Council is comprised of up to 26 volunteer members, including up to five gubernatorial appointees. Drawn from academy and community, and representing all regions of the state, Council members contribute hundreds of uncompen-

Application Deadlines

Drafts of grant applications must be submitted to the Maryland Humanities Council by the following deadlines in order to receive consideration. (Four copies of the first draft and 30 copies of the final draft are required.) To request a grant application, please call or write the Council (address and phone number on back cover).

There is no deadline for proposals requesting less than \$1,201. (Seven copies of such applications should be submitted for review.) In planning such grants, applicants should submit proposals at least six weeks before the beginning date of the project. Applicants should also allow sufficient lead time for crediting of Council support in printed materials and project-related documents.

Deadlines for submission of proposals requesting over \$1,200 are:

First Draft	Final Draft	Decision
February 13, 1992	March 20, 1992	May 16, 1992
June 15, 1992	July 20, 1992	September 19, 1992
October 19, 1992	November 23, 1992	January 23, 1993

Recently-funded and Continuing Programs

Those projects marked with a ■ are scheduled to take place between January 1, 1992 and April 30, 1992. For further information on these programs, please call the telephone number listed with each entry.

Recently-funded Programs
(Funded between July 1, 1991 and October 31, 1991)

MINIGRANTS

■ #731-M "Farm Exhibit"

Sotterly Mansion Foundation
Award: \$1,200 outright funds

An interpretive exhibit in an 18th century corn crib at Sotterly Plantation displays 18th, 19th, and 20th century tools and artifacts. The exhibit illustrates the workings of a self-sufficient tidewater plantation, the growing of crops, and the dependence on water transportation to get produce to and from market.

■ #732-M "Rebuilding the Temple: Cambodians in America"

Wisconsin Academy of Sciences, Arts and Letters
Award: \$1,200 outright funds
(413) 268-7934

Council funds were used to produce a Khmer language version of a one-hour documentary film examining the influence of Khmer Buddhism and culture in the lives of Cambodian refugees in the United States. The Khmer version of the film will be distributed with a viewer's guide to agencies that serve Cambodians in Maryland.

■ #733-M "Annapolis Underground"

Historic Annapolis Foundation
Award: \$861 outright funds

Three public lectures explored archaeological excavations in Annapolis representing a range of economic and social groups. Presentations included an examination of findings at the Carroll Mansion, the home of one of Maryland's most prominent families, and at three different sites associated with the history of African-Americans in Annapolis.



Waterloo Inn, from Maryland Historical Prints, Merrick Collection, courtesy of the Maryland Historical Society.

■ #734-M "Living History: The Bill of Rights"

The Barnesville School
Award: \$1,200 outright funds

Kindergarten through sixth grade students at the Barnesville School studied the Bill of Rights through readings, films, field trips, writings, and discussions. In consultation with a scholar, bibliographies and a living history script were developed for a presentation by students for parents and the community.

■ #735-M "Cross Cultural Understanding"

Howard County Office on Aging
Award: \$900 outright funds
(301) 313-7213

A series of monthly forums continues, featuring lectures by scholars on six different cultural groups: Native American, Jewish, Arab, African-American, Korean, and Hispanic. Programs will be offered to senior citizens as well as to the general public. Program dates: January 12, February 6, March 12, 1992

■ #736-M "A Country Store Ledger"

Julia A. Purnell Museum
Award: \$1,192 outright funds
(301) 632-0515

Information from an 1839 general merchandise ledger was used to study social and business patterns in 19th-century Snow Hill and to create an interpretive exhibit. The exhibit will travel to four sites on the Eastern Shore.

■ #737-M "The Opera Project"

Prince George's Community College
Award: \$600 outright funds
(301) 322-0141

A series of five lectures will introduce public school, college, and community audiences to the history of opera, in preparation for a spring opera production. Scholars, a music critic, and a conductor will address topics such as the tradition of opera, composers, singers, and the production of an opera. Program dates: February–May 1992.

■ #738-M "The Classical Ideal"

Country Day School of the Sacred Heart—Stone Ridge
Award: \$612 outright funds

Ninth grade students at the Stone Ridge School will explore the theme of classical ideals—democracy, citizenship, definition of a hero, ideals of beauty. Activities will include the recreation of a Roman Senate, a field trip to a museum to study Greek and

Roman art, publication of a collection of student writings based on classical ideas or events. Classics scholars assisted in drawing up the curriculum and activities. Program dates: September 1991–May 1992.

■ #739-M "The Imprisonment of Ideas: The First Amendment in Crisis"

The Milton S. Eisenhower Symposium of the Johns Hopkins University
Award: \$1,200 outright funds

A ten-part lecture/discussion and film series on censorship and the First Amendment featured nationally known speakers addressing topics such as censorship and the media, censorship in the arts, sociological aspects of censorship, and the future of civil liberties in America. A bibliographic guide was distributed to attendees.

■ #740-M "Historical Exhibit: Delmarvans Go to War"

Research Center for Delmarva History and Culture, Salisbury State University
Award: \$1,000 outright funds

An interpretive exhibit focused on the period 1910 to 1945 and how Delmarvans were affected by three decades of military involvement. A catalogue accompanied the exhibit, and two lectures were presented.

REGRANTS

#017-K/L Baltimore's Cast-Iron Buildings and Architectural Ironwork
Baltimore Heritage
(410) 625-2585

An exhibit "The Founder's Art: Baltimore's Cast-Iron Architecture and Ornamental Ironwork" will be on display at the Maryland Historical Society from February 7–May 11, 1992. The exhibit opening on February 7 will feature talks by Robert M. Vogel, curator emeritus, mechanical and Civil Engineering, Smithsonian Institution and Phoebe R. Stanton, architectural historian. A 112-page, lavishly illustrated book describes the city's remaining cast-iron building fronts which have dwindled in number from more than 100 a century ago to just over a handful today. The exhibit and publication are the culmination of a five-year effort to document and preserve the city's remaining cast-iron architecture.

#100-M "Coal Talk: Dialogues With Western Maryland Coal Communities"
Garrett Recreation, Parks and Tourism, Inc.
(301) 387-9199

Maryland's coal mining heritage in Garrett and Allegany counties will be preserved and interpreted through the gathering of oral histories, photographs, documents and artifacts. Scholars will provide background and training for oral history interviews at a five-day workshop. A community forum will present the results of the project. Interview excerpts will also be featured in local newspapers. Public Forum: June 1992

#103-M "Inventing the Future: Demystifying the Present"
University of Baltimore
(410) 625-3921

A series of five evening lectures and panel discussions will examine deceit in the portrayal of technologies. Topics include the effect of contemporary advertising, the process used by societies to define their mythic and social narratives, ethical issues and the media, and government involvement in the promotion of new technologies. April 2–6, 1992.

#104-M "Multicultural Images of Aging in the Humanities"
Center for Renaissance and Baroque Studies, University of Maryland College Park
(301) 405-6830

A one-day conference will focus on "Multicultural Images of Aging," including an oral history workshop, a discussion on how elders are reflected in works by African-American writers, and a film discussion on how gender, ethnicity, and class shape images of aging. Following the conference, five meetings will be held throughout the state for teachers and the general public. The lecture/discussion groups will use literary works to examine topics such as aging and Shakespeare, women and aging, autobiographies by older writers, Hispanic Culture and literature, and Asian American reflections on intergenerational relationships. Program Dates: Fall 1991–Spring 1992.

#105-M "Cross-Cultural Interpretation in the Performing Arts: The Native Peoples of the Americas"
The Concert Society at Maryland
(301) 403-4239

Three pre-concert seminars will commemorate the Columbian Quincentenary through the exploration of aesthetics, history, and social function in the performing arts of American Indians from North and South America. Seminars will look at differences in musical styles among various groups, literary traditions, and Indian flute genres in North and South America. Seminars feature panel presentations and discussions. November 23, 1991; February 16, 1992; April 25, 1992.

#109-M "Shaping Lives: The Humanistic Impulse of Biography and Autobiography"
Loyola College
(410) 323-1010

Two lectures and a symposium will examine the art of biography and autobiography. Maryland poet Reed Whitemore will discuss the evolution of the genre of biography, and historian Paul Nagel will speak on biography and autobiography as history. The one day symposium, entitled "The Feminine Paradox: Her Story as History," features discussions on female biographers and the importance of the feminine voice in the preservation of history. Lectures: February 12, 1992; March 18, 1992; Symposium, April 25, 1992.

#110-M "Taking the Lid off Garbage: A History and A Challenge"
Baltimore Public Works Museum
(410) 396-5565

The history of waste disposal and current issues concerning complexities of the garbage crisis are the focus of a permanent exhibit, brochure, public forum, four posters and two traveling exhibits for display in twelve county libraries. March 1, 1992.

#113-M "Ethics in Society: The Writer as Witness"
Charles County Community College
Award: \$3,195 outright funds
(301) 934-2251

The final two of four evening programs at Charles County Community College will feature presentations by nationally-known writers exploring ethical questions related to war, race relations, gender roles, and international relations. Program notes and discussion questions will be distributed for each session. Program dates: February 1 and March 20, 1992.

#114-M "Nature and Society: The Human Dimensions of Environmental Crisis"
University of Maryland Baltimore County
Award: \$8,500 outright funds
(301) 455-2150

Five public lectures will examine the tensions that exist between the needs of society and those of nature. The series will be held in conjunction with an exhibit of eight contemporary artists whose works reflect environmental concerns. The exhibit, catalogue, and edited version of the videotaped lectures will tour to two other universities in Maryland as well as to sites in Virginia, West Virginia, and North Carolina. Lecture series: February 11, 25, March 5, 11, 1992.

#116-M "Islamic Culture Days"
Center for Renaissance and Baroque Studies, University of Maryland, College Park
Award: \$4,000 outright funds
(301) 405-6830

The last of two one-day seminars will introduce teachers and the general public to the rich cultural heritage of Islam. The seminar will use films and discussions to explore contemporary Islamic culture. Program dates: Spring 1992.

#117-M "Christopher Columbus: Encounter and Exchange"
Prince George's Community College
Award: \$4,000 outright funds
(301) 322-0537

A series of seven lectures and a follow-up teachers workshop will examine the impact of the voyages of Columbus by exploring the effects of epidemics, sugar, horses, tobacco, and ecological changes on the worlds on both sides of the Atlantic. Lectures will be videotaped and aired as a series on the Prince George's Community College cable television station. Lectures: February 12, 26, March 11, 25, April 8, 22, May 6, 1992; one-day workshop: May 16, 1992.

#119-M "The College Park Airport: Cradle of American Aviation"
Friends of College Park Airport
Award: \$1,200 outright funds

Funds will support planning for a 55-minute documentary on the College Park Airport, considered the oldest continuously operated airport in the world. The production will examine the historical significance of the site in the context of the history of aviation.

#121-M "A Humanities Sampler"
Howard County Library
Award: \$3,900 outright funds
(301) 313-1981

A series of twenty-one programs will examine themes such as the Bill of Rights, perspectives on foreign policy, the lives and works of four modern American poets, and African-American culture. Programs will take place at three libraries in Howard County and at the Florence Bain Senior Center, Ellicott City. Program dates: October 1991–April 1992.

#122-M "The Legacy of Columbus: Indigenous Perspectives"
Western Maryland College
Award: \$5,674 outright funds
(301) 857-2561

A two-year series of speakers, panels, films, and cultural events will mark the Columbian Quincentenary and examine its impact on Native American culture. Speakers and demonstrations will examine Native American storytelling, religious rituals, artistic expression, ethical questions, and public policy considerations. Program dates: Fall 1991–Spring 1993.

#123-M "Vanishing Maryland Workplaces"

Baltimore Museum of Industry
Award: \$7,000 outright funds
(410) 727-4808

A traveling exhibit, based on photographs and oral histories, will explore vanishing work traditions in Maryland. The 25-panel exhibit will travel to six libraries, museums, and educational institutions in Harford, Talbot, Frederick, Allegany, Calvert, and Montgomery Counties. It will include an invitation to visitors to document their own work traditions, by recording their experiences into a tape recorder or writing them in a notebook. Exhibit: September 1992–February 1993. Forum: October 6, 1992.

#124-M "Women in Cultures of Resistance in the U.S."

University of Maryland,
College Park
Award: \$4,000 outright funds
(301) 405-6882

Five evening seminars will feature speakers on women in cultures of resistance in the United States. Presentations will address topics such as African-American women artists and writers, women in the culture of the American left, lesbian

women's communities, and immigrant women's cultures. In addition to participating in the public lectures, the speakers will be involved in campus seminars with faculty and students. Program dates: February 10, March 2, March 23, April 6, April 27, 1992.

#125-P "Mechanical Power: Two Centuries of Change"

Chesapeake Bay Maritime Museum
Award: \$12,000 treasury matching funds
(301) 745-2916

A permanent exhibit will trace the introduction of steam power through the development of the internal combustion engine and will explore the effects of rapid industrialization on the tidewater region. The 4,000-square foot interpretive exhibit will feature artifacts, an audio-visual presentation, period photographs, and replicas of a filling station and machine shop. Exhibit opening, Fall 1992.

#126-M "Living Together: Men and Women in America—Past, Present, and Future"

Washington College
Award: \$4,880 outright funds
(301) 778-2800

A year-long series of special events to mark the centenary of coeducation at Washington College will recognize achievements of women and promote discussion on gender relations. Local and nationally known speakers will address topics such as liberation theology, the civil rights and women's movements, regional women artists, and the influence of magic realism on women writers in the United States, especially minority writers.

#128-M "New Perspectives on Memory: An International Symposium"

The Johns Hopkins Medical Institutions
Award: \$8,250 outright funds,
\$1,350 treasury matching funds
(410) 955-3363

A two-day interdisciplinary symposium will focus on human memory, bringing together nationally known scholars from the fields of philosophy, history, and literature

with experts in the field of neuroscience. The event is the culmination of a year-long series on memory, funded by the National Endowment for the Humanities. It will be televised to hospital patients, and the edited tapes will be distributed nationally. Program dates: April 4 and 5, 1992.

#129-P "Chesapeake's Writers Festival"

Chesapeake Research Consortium, Inc.
Award: \$8,624.94 treasury matching funds
(301) 326-4877

The Chesapeake Writers Festival will celebrate the Bay's literary heritage by bringing together authors from the disciplines of history, folklife, fiction, poetry, and the environment. Among the participants are nationally known novelist John Barth, children's book writer Priscilla Cummings, Maryland Poet Laureate Linda Pastan, and television personality Willard Scott. The three-day festival will feature films, photographic exhibits, songfests, and museum tours, and a bibliography of works on the Bay will be distributed to attendees. Program date: May 1, 2, 3, 1992.

Thanks!

The work of the Maryland Humanities Council would not be possible without the continuing and dedicated efforts of the members of the Council, a Board comprised of distinguished and dedicated citizens; the project directors who conceive, develop, and carry out public programs; the enthusiastic audiences who attend these programs; you, the readers of *Maryland Humanities*; and the contributors who believe in the Council's work and support it with their time and financial donations.

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The Council is pleased to acknowledge publicly the generosity of the following individuals, foundations, and corporations:

Your tax-deductible contribution helps to ensure that public programs in the humanities continue throughout the state of Maryland. Furthermore, every dollar you contribute is worth two, as each can be matched by U.S. Treasury Funds through a federal gift and match program.

Direct contributions and pledges received by the Maryland Humanities Council between November 1, 1990 and October 31, 1991 totaled \$50,586.00

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A Bird's Eye View of Annapolis, 1856. Edward Sachse. Courtesy of the Maryland State Archives, MSA SC 1796-A-222.

MARYLAND HUMANITIES

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Challenges and Choices for the 21st Century

An Issue on the Environment

Challenges and Choices for the 21st Century
Conference Report

Nature as Norm:
Reflecting on Values and Choices
A Community Conversations Model Program

Council Announces New Programming Initiative and Call for Proposals
Family: Image and Reality

Analysis of Maryland Humanities Council Programs and Annual Review of Projects Funded



Gaining Perspective Through the Humanities



Dr. Freeman A. Hrabowski, III
Chairperson and President
Maryland Humanities Council

Earlier this year, a *Baltimore Sun* journalist recorded yet another tragic story about “pulling the plug.” As some of you will recall, in a split second, a young Baltimorean, off to meet his bride, was rendered a “vegetable” by a drunken driver. The victim’s family, having stood witness while their tragedy unfolded, and having seen a half million dollars in taxpayers’ Medicaid support siphoned away, sought counsel from doctors, clergy, and advocacy groups. All of them, from their diverse vantage points, endorsed the removal of life supports. The family members made the grim decision to do so, only to find themselves delayed by the medical establishment, stymied by the courts, and sabotaged by hospital personnel.

Having read this thought-provoking story, I thought back to our recent Humanities Council conference in December, “Challenges and Choices for the 21st Century.” I recalled my conversation with a military nurse who told me how excited she was to be a part of the conference. I had asked her what had convinced her to come. Her

response was particularly telling. She replied, “Everyday I see decisions being made that have a major impact on the lives of others, and everyday I find myself asking questions—questions that I never had to think about before—about what was right and wrong.” Poised on the cutting edge of medical science, both as observer and participant in its wonders, she had a compelling need to try to understand what was happening around her. In seeking answers to the ethical dilemmas arising from the miracles of modern medicine, she turned to the humanities.

We live in a time when life, as we have known it in this century, is being questioned on many levels. For one, our advances in science and technology mean that each day brings news of discoveries in health and science. But often, because we lack an adequate base of knowledge about ethics, we are unable to decide what is good and what is not, or to understand the implications of technological breakthroughs.

Equally problematic are the growing social dilemmas we face given the steady and alarming deterioration of the fabric and infrastructure of our communities. Nowhere is this decline more apparent than in our schools. None of us will soon forget Baltimore Mayor Kurt Schmoke’s visit to P.S. 233, following the near-fatal shooting of a security guard by a thirteen-year old student. The Mayor came to the school not simply as a political leader, but as a concerned parent—for P.S. 233, one of Baltimore’s very best schools, was his eleven-year old daughter’s school. The Mayor’s response to the situation was that the crisis of weapons and violence in the schools goes far beyond the frightening incident at P.S. 233, that it reflects a much broader societal crisis, at the root of which is an absence of values. In the Mayor’s comments, I perceived a compelling argument for greater emphasis on the humanities, and on their usefulness to us in understanding and rooting out the causes of violence in our schools, cities, and beyond.

The activities of the Maryland Humanities Council are responsive, I believe, to the Mayor’s call, and to the myriad of problems we face today. Surely, the Council has its work cut out for it in the future. Beyond our general programming and mini-grants, we have launched “Challenges and Choices for the 21st Century,” the new model programs providing Marylanders in urban, suburban, and rural areas with an especially enriching and diverse range of themes. As we plan our activities, we continue to draw from a broad range of perspectives, involving such varied organizations as the League of Women Voters, the Conference of Christians and Jews, and the Maryland State Department of Education. And we have benefited enormously too from

the participation and support of Maryland’s public and private colleges and universities. In short, we are touching the lives of a substantial percentage of Marylanders.

Our initiative for this year will focus on the family—central to the formation of values, a vital link to the community, and an essential building block of an educated populace. We want to help ourselves, and others, to understand the concept and impact of the family in different cultures over time. We will pay particular attention to the impact of the family on public policy in our own culture. In this connection, we would be remiss if we failed to ask the following questions: Why are so many of our children, even after completing high school, unable to read proficiently, think critically, or appreciate the inherent value in these endeavors, and in work? Why do so few of our families, schools, and other institutions fail to connect more often for the good of our children? How can we, as a society, begin to close the widening gaps between advantaged and disadvantaged citizens? It is my hope that by concentrating on the family, we can gain useful insights into our own lives and the lives of others, and begin to bring into focus possible solutions to the questions raised here.

I am convinced that, now more than ever before, the humanities are critical to our future. We must look to the humanities not as a panacea, but as a means to inform contemporary discussion on values. And in this connection, I am reminded of the story of Thomas Jefferson and a collection of the Founding Fathers, sitting comfortably at Monticello on a hot summer’s day, discussing philosophy and the principles of democracy—government of the people, for the people, and by the people—while, ironically, they were being fanned by slaves. The humanities can help us to rise above our own situations in order to gain perspective on the expansive world around us—for in learning more about others, we learn more about ourselves. The challenge of the Council is to encourage the public to take ownership of the humanities. Indeed, the programs of the Maryland Humanities Council, and the issues raised on the following pages, are for everyone. Do read on and enjoy.

Freeman A. Hrabowski, III
Chairperson and President

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MARYLAND HUMANITIES

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We send you this magazine free of charge, but costs continue to rise annually. Your contribution to its costs will help to ensure its continued distribution to Maryland's citizens.



This issue of *Maryland Humanities* is printed on recycled paper.

On the cover: *Rachel Carson near her summer home in Maine. © 1961 by Erich Hartmann. Used by permission of Rachel Carson Council, Inc.*

*A one-hour documentary film about Rachel Carson and the dramatic impact of her 1962, best-selling book *Silent Spring* has been funded by the Council and will be aired in the 1992–93 season of *The American Experience* on PBS. A resident of Silver Spring, Maryland, Carson brought the debate over pesticides into the public arena for the first time.*

The Council: Members and Staff

The Maryland Humanities Council is an independent, non-profit, tax-exempt organization dedicated to promoting an understanding and appreciation of the humanities in Maryland. It achieves its goals, in part, by funding public humanities programs, examples of which may be seen in the Continuing and Recently-funded Programs section in each issue of *Maryland Humanities*. The Council members and their current affiliations are:

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Provost and Dean of the College
(on Sabbatical 1991–1992)
Washington College
Chestertown, Maryland

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Director of Public Relations
Aero and Naval Systems
Martin Marietta Corporation
Baltimore, Maryland

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Monkton
Miles and Stockbridge
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University of Maryland
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Executive Vice President
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Catonsville, Maryland

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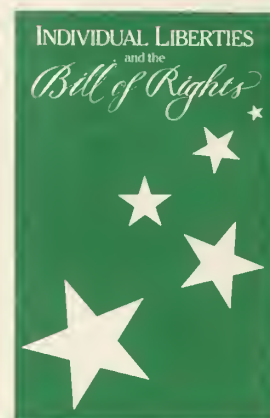
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Professor
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Dr. Richard Macksey

Baltimore
Professor of Comparative Literature
The Humanities Center
The Johns Hopkins University
Baltimore, Maryland

Mr. Everett Lee Marshburn

Baltimore
Senior Executive Producer
Regional Productions Division
Maryland Public Television
Owings Mills, Maryland



"Individual Liberties and the Bill of Rights," a lecture series sponsored by the College of Notre Dame of Maryland and funded in part by the Council, sought to broaden the public's understanding of the Bill of Rights and increase awareness of its importance in our schools' curriculums.

Mr. Steven C. Newsome

Cheverly
Director
Anacostia Museum of the Smithsonian Institution
Washington, D.C.

Dr. Ruthe Turner Sheffey

Baltimore
Professor
Department of English
Morgan State University
Baltimore, Maryland

H. Margaret Zassenhaus, M.D.

Towson
Second Vice-Chairperson
(Gubernatorial Appointee)
Baltimore, Maryland

Ms. Mary V. Zimmerman

Frostburg Maryland
Assistant Director Emerita
The Library
Frostburg State College
Frostburg, Maryland

The Council staff is composed of Dr. Naomi F. Collins, Executive Director; Judy D. Dobbs, Deputy Director; Donna L. Byers, Assistant Director for Administration; Margitta Golladay, Grants Officer; Jennifer Bogusky, Administrative Aide; Rebecca L. Aaron, Publications and Public Information Editor; Elinor C. Sklar, External Relations Consultant; Edward Kappel, Accountant; and Carroll P. Tignall, Computer Consultant. The services of Coopers and Lybrand are retained for the Council's annual independent audit.

Maryland Humanities Council Alumni Members

The Council is pleased to recognize the following people for their distinguished service and contributions as MHC Board Members:

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Dr. Gerald J. De Winter
Dr. William H. Wroten, Jr.

*indicates deceased



Railing detail, Maryland National Bank, from the Council-funded publication and exhibition The Founder's Art: Baltimore's Cast-Iron Architecture and Ornamental Ironwork. The exhibit will be on display at the Maryland Historical Society until May 11. Photo courtesy of Ron Haisfield.



Marsh and McLennan Building (300 W. Pratt Street, RTKL Associates Architects), from the Council-funded publication and exhibition The Founder's Art: Baltimore's Cast-Iron Architecture and Ornamental Ironwork. The exhibit will be on display at the Maryland Historical Society until May 11. Photo courtesy of Ron Haisfield.

Challenges and Choices for the 21st Century

Conference Report

On December 7, 1991, over 200 people gathered at the Baltimore Convention Center for the Maryland Humanities Council's conference "Challenges and Choices for the 21st Century: Ethical Dilemmas, Informed Decisions." After registration, continental breakfast and a chance to view exhibits and resources available from the Council, the conference was opened at 9:00 a.m. by Dr. Catherine R. Gira (*President of Frostburg State University and former Chairperson and President of the MHC—1990, 1991*). Dr. Gira welcomed participants, reviewed the day's agenda, discussed materials in the conference packet and the Community Conversations Resource Guide, and introduced the Council's newly-elected Chairperson and President, Dr. Freeman A. Hrabowski, III. Dr. Hrabowski (*Executive Vice President of the University of Maryland Baltimore County*) updated the audience on the Council's current activities and initiatives, spoke on the changes in community in the last half century, and introduced the keynote speaker, Dr. Michael K. Hooker (*President of the University of Maryland Baltimore County, Chairman of the Biotechnology Advisory Committee to Congress, and former professor of philosophy at The Johns Hopkins and Harvard Universities*).

Hooker addressed "Ethical Dilemmas for the 21st Century." Beginning with the premise that economies drive human history, Hooker noted that the economies of the technological world have moved from energy-based economies to knowledge-based economies. This shift Hooker sees as a key factor that will "transform the character and quality of human experience more profoundly than anything since the harnessing of fire."

Dr. Hooker cited the human genome project (currently supported by the United States and other nations) as one example of a knowledge-based industry. With their understanding of the structure and function of the human gene, doctors in the 21st century will be able to perform "genetic surgery" on fetuses en utero. Furthermore, within one generation, with an effective genetic therapy program, it will be possible to eliminate the

more than 4,500 genetically-based diseases such as cancer, alzheimers, diabetes and sickle-cell anemia. While the elimination of disease appears to be a completely positive accomplishment, he acknowledged, the same technology will raise issues involving population growth, food availability and distribution, individual lifespans, and genetic engineering of children for traits such as eye and hair color, intelligence, athletic ability, etc.

Hooker noted that the application of technologies has already brought the world into interdependence; however, the new technologies will intensify that relationship, requiring ethical and public policy decisions that are global in scale and changes in the ways in which "have" and "have not" nations currently relate. He concluded with his belief that the most important ethical issue facing the world today is that of race relations.

After a short break, a panel of three scholars responded to Hooker's comments with perspectives from their own disciplines. Dr. Ronald G. Walters (*Professor of History, The Johns Hopkins University*) spoke on "How the Past Informs the Future." Dr. Walters suggested that there are four ways in which we can use history to help inform the future: 1) by looking at the difficult parts, the times when there were no easy answers, 2) by accepting that there are many histories, the stories of many people and of the problems we have faced, 3) by seeing the "burden of connectedness," knowing that what we do today will affect the world of tomorrow, and 4) by using history to raise questions, to look at paths not taken and what could have been done differently, to be a disturber of the peace. Walters suggested that in order to meet the challenges of the next century, "in times that call for innovation . . . creativity . . . flexibility, in such times to be a disturber of the peace is to play an extremely valuable role."

Dr. Stephen J. Vicchio (*Chairman, Department of Philosophy and Religion, The College of Notre Dame of Maryland*) addressed "What is the Moral Good?" Vicchio suggested that we not confuse the concepts of individual preference or majority opinion with the moral good, and that we not follow feelings as our primary guide in determining the moral good. He also discussed ways in which philosophers, such as Emanuel Kant and John Stuart Mill, have developed arguments about morality and how these philosophies have affected the world we live in today.

Dr. Eva T. H. Brann (*Dean, St. John's College, Annapolis*) answered the question "Can the Reading of Literature Make Us Better?" Brann suggested that delight, empathy, sympathy, enlargement, friendship and backbone were among the numerous benefits that could be

reaped from the reading of fine literature. (Dr. Brann's complete essay will be published in the Fall, 1992 issue of *Maryland Humanities*).

Panel responses were moderated by Dr. Hrabowski. At 11:30 a.m. the floor was opened for audience questions and discussion. Before lunch, the Honorable Kurt L. Schmoke (*Mayor of the City of Baltimore*) congratulated the Maryland Humanities Council for helping the City of Baltimore "develop its soul" through public programs. He encouraged participants to continue building community in their towns, counties, and in the state of Maryland.

At lunch, Dr. Albert R. C. Westwood (*Vice President, Research and Technology, Martin Marietta Corporation and former Chairperson of the Maryland Humanities Council*) spoke on "Technological Challenges, Human Choices." Westwood noted that the use of technology is not without risks, but that the risks are often colored by our perceptions and not facts. He called for the drawing together of the technological and humanist communities through education, so that technologists become more humane and humanists more familiar with the workings of science and technology. He ended with the idea that the challenge to the practicing humanist and the practicing engineer is to apply to our emotions and imaginations—facts; to apply to our facts—values; and to apply to our values—action.

After lunch, participants divided into five separate two-hour workshops to learn about the Council's "Community Conversations" programs—a special series of five model programs designed for easy use by Maryland communities. Participants, who had prepared for their workshops with readings mailed in advance of the conference, were introduced to:

"Morality and the Muse: Ethics and Literature," a reading/discussion program developed by Ms. Patricia L. Bates (*Adult Program Coordinator, Howard County Library*) and Dr. Stephen J. Vicchio (*Chairman, Department of Philosophy and Religion, The College of Notre Dame of Maryland*). The project addresses three questions: How are we to define the moral good? Are moral values absolute or relative to time and place? What is the relationship of morality to self-interest? The program maintains that philosophical works are more deeply appreciated when read in conjunction with works of literature that explore similar themes. Representing the Council was Dr. Ruthe T. Sheffey (*Professor of English, Morgan State University*) and Ms. Elinor C. Sklar (*External Relations Consultant, MHC*).

"Educating for Democracy in the Modern World," a model for teachers seminars in civics, supported by a grant from The Abell Foundation and developed by Dr. Sean F. O'Connor (*Chairman, Department of Education, Washington College*). This program explores values in American life through critical reading of texts and analytical discussion with scholars. The program is designed to assist Maryland school teachers relate their professional lives and teaching to the broad issue of the responsibilities of citizenship in the American democratic society. People who had participated in Dr. O'Connor's successful seminars were present to assist; they included: Dr. Dale Adams (*ALCO Chemical Company*), Dr. Richard Bavaria (*Baltimore County Schools*), Mr. Max Bell (*Richards, Leyton & Finger*), Ms. Lee Ann Hutchison (*Talbot County Schools*), Ms. Marge Lambros (*Howard County Schools*), Dr. David Newell (*Washington College*), Mr. Keith Schaffer (*Caroline County Schools*), Mr. Jere Wallace (*Caroline County Schools*) and Ms. Paulette Zee (*Howard County Schools*). Dr. George H. Callcott (*Professor of History, University of Maryland College Park and Legislative Liaison, Maryland Humanities Council*) served as moderator for this session.

"Ways of Our Lives: Media and Mores," a model for programs about media literacy and the critical reading and discussion of film and television developed by Dr. Thomas Cripps (*Professor of History, Morgan State University and Visiting Professor, 1991-1992, Afro-American Studies Department, Harvard University*). The program emphasizes the critical viewing of media, including television shows, films, and excerpts from soap operas and advertisements, to explore themes such as: women's roles, family structures, race relations, and cultural rituals. The program also addresses why critical thinking about the media is important and what approaches can be used for critical analysis. Mr. Everett L. Marshburn (*Senior Executive Producer, Regional Productions Division, Maryland Public Television and Board Member, Maryland Humanities Council*) served as moderator for this session.

"Nature as Norm: Reflecting on Values and Choices," a model program for lecture/discussions on the environment developed by Dr. Mark Sagoff (*Director, Institute for Philosophy and Public Policy, University of Maryland College Park*). This model program explores key philosophic and values questions underlying environmental issues. It emphasizes the idea that environmental issues can be addressed not only in economic, scientific, and political terms, but also through the use of the humanities—i.e., that the humanities can help define the ethical



Mayor Kurt Schmoke greets participants at the Council's December 7, 1991 conference *Challenges and Choices for the 21st Century: Ethical Dilemmas, Informed Decisions*. Photo by Rebecca L. Aaron



Participants at the Council's December 7, 1991 conference *Challenges and Choices for the 21st Century: Ethical Dilemmas, Informed Decisions* had the chance to view many programming resources available through the Maryland Humanities Council. Photo by Rebecca L. Aaron

dilemmas, frame issues, and provide cultural and historical contexts for discussion of environmental issues. Ms. Bernice Friedland (*Fiscal Agent, Maryland Humanities Council*) served as the moderator for this session.

"Liberty and a Free Society: Can the Bill of Rights Survive Another 200 Years?" an exhibit and speaker series developed by Gregory A. Stiverson (*Assistant State Archivist, Maryland State Archives*). This model incorporates the poster exhibit *To Preserve These Rights* (developed by the Pennsylvania Humanities Council) and allows for a variety of lecture themes including issues of civil rights, free speech, and the balance of private rights and the public good. The program focuses on the changing interpretations of Bill of Rights issues in contemporary society and the courts, and can be adapted to a variety of formats, including teachers institutes or public

seminars and lectures. The Honorable Gilbert Gude (*Executive Director, Potomac River Basin Consortium; former member, U.S. House of Representatives; and First Vice Chairperson, Maryland Humanities Council*) served as moderator for this session.

At 3:45 p.m., participants reconvened for closing comments by Dr. Elizabeth Baer (*Provost and Dean of the College on Sabbatical 1991-1992, Washington College*) on "Visions, Values and Voices: The 21st Century Challenge." Baer stressed the importance of connections for the future—connections between the information resources available to us and the decisions we make, connections between the races and the genders, connections between what we are taught and what we experience. She closed by introducing the Council's forthcoming initiative on "Family" and encouraged participants to bring humanities programs to their own communities.

Participants then joined members and staff of the Maryland Humanities Council for a reception, informal discussion, and exchange of ideas.

The Council was very pleased with the diversity of the audience and with the enthusiastic response to both the conference and the materials distributed. There was representation from eighteen out of twenty-three counties, Baltimore City, and Washington, D.C. Over half of the audience were people who were new to Council programs, with strong participation from diverse communities and groups. Audience evaluation forms included comments such as: "It was one of the most rewarding educational experiences of my professional career," "The speakers and presenters were of unusually high quality," "I came away with many thoughts to use in my work, community and private life," and "This was a wonderful opportunity to set aside mundane cares for a seldom-taken but much-needed perspective on moral considerations in our lives."

The evaluator for the conference, Ms. Mary K. Chelton, stated: "I can say categorically that this was among the best organized and most interesting conferences I have ever attended as either participant or observer. . . . Of particular interest in this conference, besides an amazing array of well-prepared, interesting speakers, was the skillful blending of complex scientific and technical information with the scrutiny of several humanities disciplines—literature, history, and ethics—using very topical examples."

Nature as Norm: Reflecting on Values and Choices

*A Model Program for Discussion
Programs on the Environment*

by Dr. Mark Sagoff

Many of us think of nature and artifice as opposites; we may understand "nature," then, to include everything except that which human beings have made. Many of us believe, moreover, that nature lies at least partially under some will other than our own, or that it has a structure or at least a history that is autonomous and independent of human intentions.

Nature as Norm is designed to examine ideas of nature in the context of two familiar and evolving attitudes many people hold. The first of these approaches finds nature to possess essential forms, limits, or boundaries we should respect and not transgress. This approach, as Noel Perrin has written in a recent essay on the national character of Americans, gives us "a comforting illusion that pure nature is still going, independent of us. And most people who seek that illusion also want . . . to say that we have no right to meddle, our collaboration is deadly. We goldfish should stand back and let the aquarium run itself as it always has."²

The other attitude regards nature as a frontier to conquer—as a collection of materials, resources, or systems which, with the assistance of science and technology, we can bend to our will. This approach, Perrin writes, supposes that our increasing understanding of the mechanisms and processes of nature allow us continually to extend its limits and push back its frontiers. "Nature is still resilient; it can absorb anything we do. Besides, we were meant to rule the planet—this aquarium was designed especially for us—and what we do was pretty much all allowed for in the original design."

These two ways of viewing nature—one associated with the protection of nature for

its own sake, the other with the conquest of nature for our use—have been endemic in American thought since the Puritans ran their errand into the wilderness. These two opposing attitudes must now cope with radically new technologies—genetic engineering would be an example—that invite us to reconstruct nature, whether in the environment or in ourselves, in most fundamental ways. Attitudes toward nature, often described in terms of the opposing persuasions of preservation and conquest, may be evolving toward a third conception, partly under the pressure of these technologies. Perrin concludes: "If there is anything that is really, really worth doing in the rest of this century, I think, it's to find a third and better way of dealing with the relationship between man and nature."

An important challenge to the humanities in our time is to show us ways we may regard nature not simply as a system of resources or raw materials for our use or, at the other extreme, as a preserve apart from economic life, but as the habitat in which we and all other species live. The task of developing nature as habitat has been the traditional work of human culture. The word "culture" derives from *colere*—to cultivate, to dwell, to care for, and to preserve—and relates primarily, as Hannah Arendt notes:

*to the intercourse of man with nature in the sense of cultivating and tending nature until it becomes fit for habitation. As such, it indicates an attitude of loving care and stands in sharp contrast to all efforts to subject nature to the domination of man.*⁵

This attitude of loving care is the lesson the humanities can teach. The writers, artists, and theologians of the nineteenth century taught us to appreciate and revere the loveliness and power of nature, i.e., the beautiful and the sublime. We have now to learn how to



Harry Shorter fishing a pound net on the upper Patuxent, March 1982. Photo courtesy of the Calvert Marine Museum.

respect the complex and sometimes fragile ecological systems which support the diversity of life including our own. It is a commonplace that the unexamined life is not worth living. The way of life that is not reexamined in its relationship with nature may not be livable at all.

Nature as Norm: Reflecting on Values and Choices is designed to explore key philosophic and values questions underlying environmental issues. The program emphasizes the idea that environmental issues can be addressed not only in economic, scientific, and political terms, but also through the use of the humanities.

¹Noel Perrin, "Forever Virgin: The American View of America," in Daniel Halpern, ed. *On Nature: Nature, Landscape, and Natural History* (San Francisco: North Point Press, 1987): 13–22, quotation at page 22.

²*Ibid.*

³*Ibid.*

⁴*Ibid.*

⁵Hannah Arendt.

Dr. Mark Sagoff is Director and Senior Research Scholar of the Institute for Philosophy and Public Policy at the University of Maryland, College Park. He has written extensively on ethics and environmental issues; his most recent book is The Economy of the Earth: Philosophy, Law, and the Environment.

*Council Announces New
Programming Initiative and
Call for Proposals—*

Family: Image and Reality

Newspaper headlines shout daily of the breakdown of family: of the neglect, abuse, and abandonment of children; dissolution of marriages; alienation of youth; isolation of the elderly; adultery of public officials; and adulteration of ideals.

As Americans, we want to solve problems when we see them. When widgets break, we fix them, or build new ones; when individuals suffer, we try to cure their physical or mental ills; but when families and communities dissolve, we struggle for answers. Even many of the dedicated professionals who work daily "in the trenches" with family problems struggle for solutions, seek answers and understanding.

The humanities cannot offer easy answers or pat solutions. But they can offer perspective and background to help us better to understand and to deal with these complex issues. They can illuminate what other human beings have thought, felt, and experienced in different times and places; how others have struggled with and sometimes conquered the kinds of challenges we face in looking at "family" today.

The Maryland Humanities Council has for the past two years directed Marylanders to explore ways the humanities can help us address ethical dilemmas we face today and make informed choices that will shape the world of tomorrow. It has encouraged focus on topics exploring values underlying choices we confront—and the challenges we face—as citizens shaping the 21st century; as parents and teachers; and as community and civic leaders preparing today's children for tomorrow's world.

Continuing and expanding this concern with the values underlying our lives—values which shape our communities, our citizenry, and our schools—the Council encourages Marylanders to *focus on "Family"*—family as a source of values; family as a link to community; family as it educates children and ties to schools; family as it has changed through time.

Although the subject of family is sometimes romanticized and treated with uncritical nostalgia; sometimes discredited, diminished, or disparaged; and sometimes entangled in social action agenda, the Maryland Humanities Council believes that a humanities approach can provide intriguing and valuable insight into this enduring institution and idea.

The Council invites proposals in the humanities which explore the idea and the reality of family, images and actualities. Programs may explore what the concept of family has meant over time, place, and peoples; what people have imagined family to be, and how this idea has shaped lives and public policy; what family has in common across cultures and time, and how different communities and cultures view, and have viewed family.

Programs may be in all fields of the humanities: in literature (including drama, short stories, poetry, mythology, folklore, novels, sagas, satire); history (urban, rural, ethnic, social—in various periods and places); the critical interpretation of the visual arts (images and iconography of family; painting, sculpture, drawing, photography, "high art" to cartoons); analysis of media representations (in documentary and feature film, television, press, advertisements); legal theory and jurisprudence; political theory and philosophy; humanities approaches to anthropology, sociology, and psychology; cultural expression—"high" and "popular."

Sample themes and approaches include (but are not limited to):

- The relationship of family to community, society, and schools; the role of family in forming values, in educating children; the relationship of family to violence, drug abuse, and alienation; the ethical dimensions of pro-

miscuity, adultery, rape, and child abuse; who is responsible for family? what (if any) are responsibilities of society to families? of families to society? how do we imagine the future of family, the family of the future? ideals and aspirations?

- Roles and views of family members—the development of the idea of childhood, and children's view of families; the role of grandparents; intergenerational themes, including conflict and cooperation; the changing roles of family members; the evolution of "women's issues" into "family" issues, "family" issues into society's issues; the implications of the "women's movement" for family; the history and ethical dilemma of right-to-life vs. freedom-of-choice issue, and how philosophers deal with it;

- Other areas might include: family and work; family and religion; family and holidays, celebrations, traditions, commemorations (e.g., Mother's and Father's Day); rites of life's passages (e.g., weddings, funerals); families divided or dissolved through divorce or death; family in different physical settings (the impact of rural isolation, of suburbanization, of urbanization on the development of family; of homelessness); family and sports; family on both sides of the television screen.

- Themes exploring common and diverse elements of family life in different cultural and economic groups may be productive: what is the shared meaning of the term "family" across cultures and time, and how is family understood by different cultures (e.g., the Native American family; African-American family; families of European origin: Italian, Greek, Polish, German, Jewish; families of Irish, Scottish, English, "Scotch-Irish" origins; Asian-American families: Chinese-American, Korean-American, Southeast Asian, Filipino; Latino families, Central American, Cuban, Puerto Rican; families of mixed background)—family in the old country and new, including the Americanization process; family in other eras, family in other lands.

The Council seeks to reach all geographic regions and all segments of the state's population, including civic and community associations, libraries, educational agencies or organizations, interfaith groups, PTA's, school boards, teachers of teachers, journalists, clergy, museums and historical societies, institutions of higher learning, state and local government, public officials, and other non-profit organizations. Especially welcome are programs which represent collaborative efforts among institutions; and programs which bring together members of families, of different generations, and of different communities to explore issues surrounding "family."

Recently-funded and Continuing Programs

Those projects marked with a ■ are scheduled to take place between May 1, 1992 and August 31, 1992. For further information on these programs, please call the telephone number listed with each entry. Programs about or including environmental issues are headed in green.

Recently-funded Programs
(Funded between November 1, 1991 and February 29, 1992)

MINIGRANTS

- #736-M "A Country Store Ledger"
Julia A. Purnell Museum
Award: \$1,192 outright funds
(410) 632-0515

Information from an 1839 general merchandise ledger was used to study social and business patterns in 19th-century Snow Hill and to create an interpretive exhibit. The exhibit will travel to four sites on the Eastern Shore; call for more information.

- #737-M "The Opera Project"
Prince George's Community College
Award: \$600 outright funds
(301) 322-0141

A series of five lectures will introduce public school, college, and community audiences to the history of opera, in preparation for a spring opera production. Scholars, a music critic, and a conductor will address topics such as the tradition of opera, composers, singers, and the production of an opera. Program dates: February–October 1992.

- #747-M "Cultural Literacy in the Middle School"
Southern Middle School
Award: \$1,200 outright funds

Using E.D. Hirsch, Jr.'s *A First Dictionary of Cultural Literacy* as the basis of a language arts class, 22 sixth-graders were challenged by classical literature and mythology.

- #748-M "The Yiddish Encounter with America"
Yiddish Culture Festival, Inc.
Award: \$1,200 outright funds

An all-day festival, featuring a keynote speaker and workshop sessions, examined the impact of Yiddish language and culture on America. Topics included Yiddish press,

music, humor, theater, English-Yiddish language and Jewish immigrants.

- #750-M "Artistic Expression and the First Amendment"
Frostburg State University
Award: \$944.50 outright funds

Stephen Weil, Deputy Director of the Hirshhorn Museum and Sculpture Garden of the Smithsonian Institution, presented a lecture entitled "Artistic Expression and the First Amendment," which was followed by a panel discussion and a public question-and-answer period.

- #751-M "Holiday Happenings at the Baltimore City Life Museums"
Baltimore City Life Museums
Award: \$1,190 outright funds

An interpretive brochure and living history programs were a part of the Christmas festivities at the Baltimore City Life Museums.

REGRANTS

- #100-M "Coal Talk: Dialogues With Western Maryland Coal Communities"
Garrett Recreation, Parks and Tourism, Inc.
(301) 387-9199

Maryland's coal mining heritage in Garrett and Allegany counties will be preserved and interpreted through the gathering of oral histories, photographs, documents and artifacts. Scholars will provide background and training for oral history interviews at a five-day workshop. A community forum will present the results of the project. Interview excerpts will also be featured in local newspapers. Public Forum: June 1992

- #104-M "Multicultural Images of Aging in the Humanities"
Center for Renaissance and Baroque Studies, University of Maryland
(301) 405-6830

A one-day conference will focus on "Multicultural Images of Aging," including an oral history workshop, a discussion on how elders are reflected in works by African-American writers, and a film discussion on how gender, ethnicity, and class shape images of aging. Following the conference, five meetings will be held throughout the state for teachers and the general public. The lecture/discussion groups will use literary works to examine topics such as aging and Shakespeare, women and aging,



A woman welder at the Bethlehem-Fairfield shipyards (Baltimore) in May 1943. The Maryland Historical Society's annual Maryland Day Seminar—"The Home Front: Maryland and World War II"—explored life on the "home front" during World War II. Speakers gave an overview of major war industries in the state; assessed the area's population, workforce, and settlement patterns; and looked at how soldiers and civilians mixed socially. O.W.I. photo by Arthur Siegel, courtesy of the Library of Congress.

autobiographies by older writers, Hispanic culture and literature, and Asian American reflections on intergenerational relationships. Program Dates: Fall 1991–Spring 1992.

- #110-M "Taking the Lid off Garbage: A History and A Challenge"
Baltimore Public Works Museum
(410) 396-5565

The history of waste disposal and current issues concerning complexities of the garbage crisis are the focus of a permanent exhibit, brochure, public forum, four posters and two travelling exhibits for display in twelve county libraries.

- #116-M "Islamic Culture Days"
Center for Renaissance and Baroque Studies, University of Maryland, College Park
Award: \$4,000 outright funds
(301) 405-6830

The last of two one-day seminars will introduce teachers and the general public to the rich cultural heritage of Islam. The seminar will use films and discussions to explore contemporary Islamic culture. Program dates: Fall 1992.

- #117-M "Christopher Columbus: Encounter and Exchange"
Prince George's Community College
Award: \$4,000 outright funds
(301) 322-0537

The last lecture in a seven-part series and a follow-up teacher workshop will examine the impact

of the voyages of Columbus by exploring the effects of epidemics, sugar, horses, tobacco, and ecological changes on the worlds on both sides of the Atlantic. Lectures will be videotaped and aired as a series on the Prince George's Community College cable television station. Lecture: May 6, 1992; one-day workshop: May 16, 1992.

- #122-M "The Legacy of Columbus: Indigenous Perspectives"
Western Maryland College
Award: \$5,674 outright funds
(410) 857-2561

A two-year series of speakers, panels, films, and cultural events will mark the Columbian Quincentenary and examine its impact on Native American culture. Speakers and demonstrations will examine Native American storytelling, religious rituals, artistic expression, ethical questions, and public policy considerations. Program dates: Fall 1991–Spring 1993.

- #123-M "Vanishing Maryland Workplaces"
Baltimore Museum of Industry
(410) 727-4808

A 25-panel travelling exhibit will explore vanishing work traditions in Maryland. The exhibit will travel to six libraries, museums and educational institutions in Harford, Talbot, Frederick, Allegany, Calvert and Montgomery counties. It will include an invitation to visitors to document their own work traditions by recording their experiences into a tape



The Departure of Columbus from Palos in 1492 by Emanuel Leutze. The Council has funded several programs on the Columbian encounter including "Christopher Columbus: Encounter and Exchange" sponsored by Prince George's Community College, "The Legacy of Columbus: Indigenous Perspectives" by Western Maryland College and "Confluences of Culture: The Legacy of 1492" by Frostburg State University. A copy of the Smithsonian Institution's exhibit *Seeds of Change* will be on display at the Enoch Pratt Free Library from May 8–June 6, 1993.

recorder or writing them in a notebook. Exhibit: September 1992–February 1993; Forum: October 6, 1992.

#125-M "Mechanical Power: Two Centuries of Change"
Chesapeake Bay Maritime Museum
(301) 745-2916

This permanent exhibit will trace the introduction of steam power through the development of the internal combustion engine and will explore the effects of rapid industrialization on the tidewater region. The 4,000-square foot interpretive exhibition will feature artifacts, an audio-visual presentation, period photographs, and replicas of a filling station and machine shop. Exhibit opening, Fall 1992.

#126-M "Living Together: Men and Women in America—Present, and Future"
Washington College
Award: \$4,880 outright funds
(410) 778-2800

A year-long series of special events to mark the centenary of coeducation at Washington College will recognize achievements of women and promote discussion on gender relations. Local and nationally known speakers will address topics such as liberation theology, the civil rights and women's movements, regional women artists, and the influence of magic realism on women writers in the United States, especially minority writers.

#132-P "Confluences of Culture: The Legacy of 1492"
Frostburg State University
Allegany County
\$8,500 outright funds, \$4,200 gifts and matching funds.

The 500th anniversary of Columbus's encounter with the Americas will be commemorated through a series of lectures, panel discussions, exhibits, and performances. The events are co-sponsored by a number of organizations in Allegany County and will bring well-known scholars to the area from throughout the country. The lecture series features topics such as environmental history of the New World, the confluences of religion in America, images of Native Americans throughout the centuries, and African-American and Hispanic history. Exhibits: March 1992–Spring 1993. Lecture/discussions: October 21–31, 1992.

#133-P "Seeking Cultural Awareness through Museums"
The Great Blacks in Wax Museum, Inc.
Baltimore City
\$1,200 outright funds

A pilot program will introduce parents and children to the experience and appreciation of museums. A workshop will provide background and prepare participants for the museum visit. The model is based on the idea that family-based programs can better foster cultural literacy in children. Fall 1992.

#135-P "Let's Talk About It More On the Shore"
Eastern Shore Regional Library
Caroline, Cecil, Dorchester, Kent, Queen Anne's, Somerset, Wicomico, and Worcester counties
\$12,151 outright funds

A series of fourteen book discussions, each with five sessions, will be presented in public libraries in eight counties on Maryland's Eastern Shore. Among the eleven discussion themes are "Family: The Way We Were, The Way We Are," "Individual Rights and Community in America," and "Since Sherlock Holmes." Each session features a background presentation by a scholar and discussion among participants. January 27–August 20, 1992.

#136-P "Five Hundred Years: Change and Continuity"
Jewish Community Center of Greater Washington
Montgomery County
\$4,000 outright funds, \$12,444 gifts and matching funds

In connection with the Columbian Quincentenary, the Jewish Community Center of Greater Washington will commemorate the expulsion of the Jews from Spain and their dispersion throughout the Ottoman Empire, Northern Europe, North Africa, and the Americas. Lectures, exhibits, films, and performances will celebrate the continuity and vitality of Sephardic Jewry, its customs and traditions. March 14–June 14, 1992.

#137-P "Rachel Carson: Nature's Project"
The American Experience
(WGBH TV–Boston)
National PBS broadcast
\$5,000 outright, \$10,000 gifts and matching

A one-hour documentary film about Rachel Carson and the dramatic impact of her 1962, best-selling book *Silent Spring* will be aired in the 1992–93 season of The American Experience on PBS. A resident of Silver Spring, Maryland, Carson brought the debate over pesticides into the public arena for the first time. The project also includes a special Washington premiere of the production and the distribution of a study guide for high school and middle school students.

#138-P "Ship of Destiny: The U.S.F. Constellation"
U.S.F. Constellation Foundation, Inc.
Baltimore City
\$9,000 outright, \$2,496 gifts and matching

A ten-minute videotape will highlight the history and significance of the *U.S.F. Constellation*. The production will use dramatization and historic photographs and documents to illustrate the various parts of the ship and to interpret 19th century maritime life. The video will be featured in the visitors' center next to the ship in Baltimore's Inner Harbor beginning in May of 1992.

#140-P "Ethics in the University: Challenges and Choices for the 21st Century"
University of Baltimore–Hoffberger Center for Professional Ethics
Baltimore City
\$9,500 outright funds

A one-day conference offered four panel discussions addressing ethical issues related to community and diversity in education. Nationally known speakers in philosophy, ethics, Afro-American studies, and law discussed the aims of the university in a pluralistic society, freedom of speech in the university and affirmative action.

#142-P "Historic Print Collection Project"
University of Baltimore
Baltimore City
\$3,850 outright funds

As part of Baltimore History Month, an exhibit of thirty prints of nineteenth century Baltimore lithographers will be displayed at the University of Baltimore. The prints will include portraits of the city, battle scenes from the War of 1812 and the Civil War, historic events and personalities, and samples of the work of etchcrafters. A symposium will be offered, and a sixteen-page interpretive catalogue will be available. Dates: May 1992.

#144-P "The Home Front: Maryland and World War II"
Maryland Historical Society
Baltimore City
\$1,200 outright funds

The Maryland Historical Society's annual Maryland Day Seminar explored life on the "home front" during World War II. Speakers gave an overview of major war industries in the state; assessed the area's population, workforce, and settlement patterns; and looked at how soldiers and civilians mixed socially.

Contributors

Major support for the Maryland Humanities Council comes from the National Endowment for the Humanities, supplemented by a grant from the Maryland Department of Housing and Community Development, Division of Historical and Cultural Programs and by the generous contributions of private donors. The Council is pleased to acknowledge publicly the generosity of the following individuals, foundations, and corporations:

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H. Margret Zassenhaus
John and Mary Zimmerman

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Grayce B. Kerr Fund, Inc.
Maryland Historical Trust, State of Maryland

Advisors

The following Marylanders served as evaluators, program participants, and advisory committee members for Council-conducted and Council-sponsored programs in 1991. The Council would like to acknowledge and thank these individuals for their ideas, participation, and hard work.

The members of the Advisory Committee for Challenges and Choices for the 21st Century

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Ms. Leslie K. Verzi
Ms. Karen Wilson

Challenges and Choices for the 21st Century Conference Speakers

Dr. Eva Brann
Dr. Michael Hooker
Mr. Kurt Schmoke
Dr. Stephen J. Vicchio
Dr. Ronald Walters

Community Conversations Model Program Scholars

Ms. Patricia Bates
Dr. Stephen J. Vicchio
Dr. Sean F. O'Connor
Dr. Thomas Cripps
Dr. Mark Sagoff
Dr. Gregory Stiverson

Community Conversations Model Program Team for Educating for Democracy in the Modern World

Dr. Dale Adams
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Mr. Max Bell
Ms. Lee Ann Hutchison
Ms. Marge Lambros
Dr. David Newell
Mr. Keith Schaffer
Mr. Jere Wallace
Ms. Paulette Zee

Dr. Jean Russo for her work on the publication "Unlocking the Secrets of Time: Maryland's Hidden Heritage" and
MHC staff and consultants who provided special assistance in the

Challenges and Choices for the 21st Century program initiative:

Ms. Judy Dobbs for coordinating the December 7th conference
Ms. Mary K. Chelton, Conference Evaluator

Project Directors

The following people served as project directors for Maryland Humanities Council regrant projects funded in fiscal year 1991. The Council would like to recognize and thank these individuals for their creativity, dedication, and contribution to the cultural life of Maryland.

Gregory D. Alles
Glenda Baker
Harriet G. Bank
Patricia L. Bates
Henry Bluestone
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Henry S. Bonner
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Virginia Geiger
Phyllis R. Hamilton
Mary Ellen Hayward
Gail N. Herman
Roger B. Horn
William C. Horne



Alexander Nevsky was one of eight films included the Baltimore Film Forum's series Fields of Battle: The Changing Face of War, funded in part by the Council.

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Application Deadlines

Drafts of grant applications must be submitted to the Maryland Humanities Council by the following deadlines in order to receive consideration. (Four copies of the first draft and 30 copies of the final draft are required.) To request a grant application, please call or write the Council (address and phone number on back cover).

There is no deadline for proposals requesting less than \$1,201. (Seven copies of such applications should be submitted for review.) In planning such grants, applicants should submit proposals at least six weeks before the beginning date of the project. Applicants should also allow sufficient lead time for crediting of Council support in printed materials and project related documents.

Deadlines for submission of proposals requesting over \$1,200 are:

First Draft	Final Draft	Decision
June 15, 1992	July 20, 1992	September 19, 1992
October 19, 1992	November 23, 1992	January 23, 1993
February 12, 1993	March 19, 1993	May 15, 1993



Gabrielle Clements' etching of Washington Monument, 1931, part of the collection of the University of Baltimore on display May 1-31, 1992 in the Langsdale Library

Community Conversations

Community Conversations Resource Guide Outlines Services and Resources Available through MHC for Public Humanities Programs

The Community Conversations Resource Guide brings together the resources and services that the Council has available for citizens planning and producing humanities programming. The Guide offers a description of the five Community Conversations model programs developed under the Challenges and Choices for the 21st Century program initiative; tips on planning, proposing, publicizing, and producing programs; a list of films and videos, exhibits, and publications available through the Council; a list of local cultural organizations and potential funding sources for cultural programs; a scholars bank; and response forms for evaluating the Council's overall program, for requesting one of the model programs, and for scholars to sign up for the scholars bank. The notebook was distributed to participants at the Council's conference on December 7, 1991 and is available to others interested in programming under the Council's special initiative. Individual sections are also available to applicants with specific questions or needs. For information on the Resource Guide, call or write the Maryland Humanities Council (address and phone number below).

Scholars Sought for Resource Bank

The Maryland Humanities Council is updating its list of scholars interested in serving as planning committee members, speakers, panel members, and evaluators for public humanities programs. The names of scholars, their fields of expertise, and their areas of interest in public humanities programming will be included in a resource bank that is available to the public.

The Council is particularly interested in scholars who can speak to the MHC's new programming initiative on "Family" and also on broad themes touching values, community, and civic life. (see page 7 for more information).

Humanities scholars are usually considered those who hold a Ph.D. or terminal degree in a humanities field. They should be engaged primarily in the study, research, writing, and/or teaching of one of the humanities disciplines.

Interested persons should call Judy Dobbs, Deputy Director, at (410) 625-4830 for more information.

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HUMANITIES

The humanities include but are not limited to: history, philosophy, language—both modern and classical, literature, linguistics, archaeology, jurisprudence, ethics, comparative religion; the history, criticism, and theory of the arts; and those aspects of the social sciences which have humanistic content and employ historical or philosophical approaches. These disciplines help us to know what it is to be human. To public programs in these areas we pledge our support. **The Maryland Humanities Council, an affiliate of the National Endowment for the Humanities.**



Challenges and Choices for the 21st Century

Morality and the Muse: Ethics and Literature
A Community Conversations Model Program

Can the Reading of Literature Make Us Better?
Dr. Eva T. H. Brann

Is the Medium the Message?
Six Interviews with Mark Crispin Miller
A Community Conversations Model Program

Council Announces New Programming Initiative
The Family: Image and Reality

Council Says Farewell to Dr. Naomi F. Collins



Dr. Naomi F. Collins with Representative Kweisi Mfume at "Humanities on the Hill" in May, an event sponsored by the Federation of State Humanities Councils to bring elected officials together with representatives of State Humanities Councils. Photograph by Anna Ng.

Dr. Naomi F. Collins, after eleven years' association with the Maryland Humanities Council, three as Member and Chairman, followed by eight as Executive Director, has accepted an offer to serve as Executive Director of the largest membership organization for individuals and institutions engaged in international educational exchanges: NAESA: Association of International Educators, based in Washington, D.C.

Dr. Freeman Hrabowski, Chairperson and President of the Council and recently appointed Interim President at University of Maryland Baltimore County, commented that: "I don't think I've ever come across anyone who has exhibited a greater degree of professionalism and enthusiasm for life than Dr. Collins. Her leadership brought the Council to the forefront of cultural programming in Maryland. Even more important, Naomi embodies the best that the humanities can offer us."

Collins' tenure was characterized by growth and accomplishment, a period in which the Council received from the National Endowment for the Humanities, a Merit Award for Excellence in 1986 and an Exemplary Award in 1988 and from the [now] Maryland Department of Housing and Community Development, its first state grant. Under the leadership of Collins, the Council has commemorated Maryland's 350th birthday, addressed educational excellence in "Odyssey '84," Maryland's link to the U.S. Constitution in "The Annapolis Connection" in 1986, Maryland's hidden heritage in "Unlocking the Secrets of Time" in 1989, and values issues and ethical dilemmas in "Challenges and Choices for the 21st Century" last December.

During her tenure, Collins was invited by the National Endowment for the Humanities to train and orient new members of the boards of state humanities councils, and developed a planning document that was used as an example for other state humanities councils.

She has represented the Council on committees and panels of the National Science Foundation; the Maryland State Department of Education, Maryland School Performance Program Advisory Committee; the Cultural Heritage Museums Committee, and the Selection Committee for the Maryland Women's Hall of Fame.

In late 1989, during a two-month sabbatical sponsored by the National Endowment for the Humanities, she wrote *Culture's New Frontier: Staking A Common Ground*, later published by the American Council of Learned Societies and the Federation of State Humanities Councils. She also authored a chapter on Constitutional programming for the Federation of State Humanities Council's guidebook *Celebrate the Constitution: A Guide for Public Programs in the Humanities 1987-1991* and the introduction to the Council-sponsored publication *Unlocking the Secrets of Time* on programming she conceived. She also co-authored, with former chairperson Dr. Albert R. C. Westwood, *Towards Becoming More Fully Human: A Pragmatic Approach*, a paper delivered at an international conference in Japan.

Collins noted: "I leave the Council with deep, mixed feelings. These have been wonderful years. I have been extraordinarily fortunate to have had the opportunity to serve on the board and staff with some of the most exceptionally dedicated, productive, and creative people I have ever known."

The Board and Staff of the Council wish to express their heartfelt thanks to Dr. Collins for her fine leadership and wish her the best of luck in her new appointment. We are gratified to know that she will remain a Maryland resident and in touch with the Council.

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MARYLAND HUMANITIES

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We send you this magazine free of charge, but costs continue to rise annually. Your contribution to its costs will help to ensure its continued distribution to Maryland's citizens.



This issue of *Maryland Humanities* is printed on recycled paper.

Front Cover: A Reading From Homer by *Alma-Tadema, 1885, oil on canvas. Reproduced by permission of the Philadelphia Museum of Fine Arts, George W. Elkins Collection.*

When you reread a classic, you do not see more in the book than you did before; you see more in you than there was before.

Clifton Fadiman

The Council: Members and Staff

The Maryland Humanities Council is an independent, non-profit, tax-exempt organization dedicated to promoting an understanding and appreciation of the humanities in Maryland. It achieves its goals, in part, by funding public humanities programs, examples of which may be seen in the Continuing and Recently-funded Programs section in each issue of *Maryland Humanities*. The Council members and their current affiliations are:

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Morality and the Muse: Ethics and Literature

A Community Conversations Model for Reading/Discussion Programs

Surely philosophy is no other than sophisticated poetry.
—Montaigne

In the latter half of the 20th century the academic community, for better or worse, has come to think of knowledge as something that is best divided into disciplines, parceled out in discrete, self-contained departments. This state of affairs led Kingman Brewster, then president of Yale University, to observe that: "The University has become a collection of departments held together by a common heating system."

Whether we find this a lamentable situation or not, it is clear that in this contemporary view of intellectual life, ethics (a discipline normally taught in departments of philosophy), and literature (usually allocated a department all its own), would seem to have few common concerns.

And yet, common sense as well as the history of education before the modern university, would seem to argue that ethics and literature are inextricably bound together.

Most ethical arguments arise out of stories, both real and imagined. Indeed, when philosophers attempt to make moral theory more understandable, they frequently resort to analogies or examples, small stories employed to put a human face on talk about the moral good. The purpose of these stories, of course, is to teach us something important about who we are, or who we wish to be.

In great works of literature and drama we see stories different from than those used by the philosopher. At least on the surface, classical plays and novels are not didactic in the way the professional ethicist's examples might be. But lasting works of literature and drama still may teach us a great deal about the moral imagination—about how we are to judge a work's characters and ultimately ourselves. There is scarcely a work of literature worth the name, that does not carry the weight of moral urgency.

Since before the time of Socrates, good works of literature have been mirrors of the human soul. Self-reflective individuals have peered into these mirrors and debated not only what they have seen, but also whether what they have seen is good.

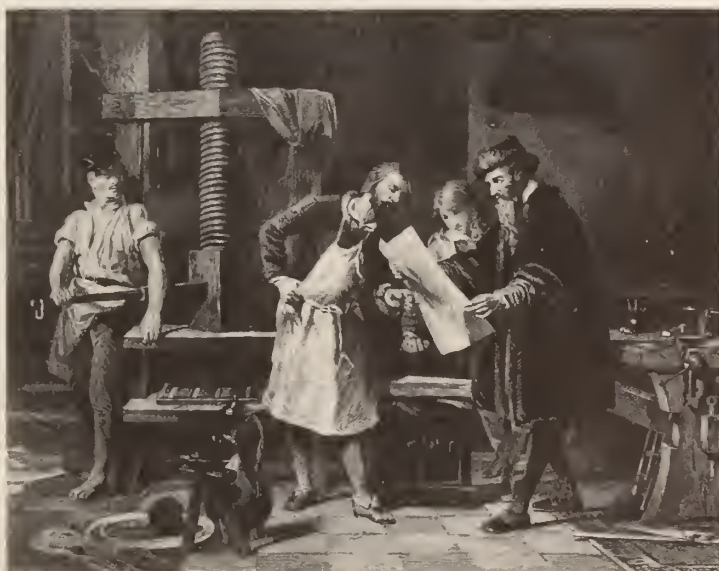
The need for this kind of self-reflection, and the communal dialogues it most often gives rise to, is clearer today than it was for those ancient Athenians who debated the moral culpability of Oedipus or Antigone. The face of the world is changing at an astounding pace. Some historians already have begun to compare recent changes in the Communist world to the Glorious Revolution of England or the American and French Revolutions of the late 18th century. And here at home, mayors of great American cities are indicted on drug charges, television preachers go to prison for fraud and tax evasion, and all of us are left wondering about profound questions related to the nature of the moral good.

All good philosophical writing, as well as literature, involve a series of dialogues: of writer with reader, of writer with his or her age, of reader with reader. "Morality and the Muse: Ethics and Literature" is designed to expand these dialogues to include writer with scholar, scholar with scholar, and scholar with reader, in the hope of illuminating three traditional ethical questions that have occupied some of the greatest minds of western civilization: How are we to define the moral good? Are moral values absolute or

relative to time and place? And, what is the relationship of morality to self-interest? The program was developed by Ms. Patricia Bates, Adult Program Coordinator, Howard County Library and Dr. Stephen J. Vicchio, Chair, Department of Philosophy and Religion, College of Notre Dame of Maryland.

The program consists of an introductory essay and three modules that address each of the questions above. Readings for this program include the philosophical works: "The Principle of Utility" by Jeremy Bentham, "Good Will, Duty, and the Categorical Imperative" by Immanuel Kant, "A Defense of Ethical Relativism" by Ruth Benedict, "Trying Out One's New Sword" by Mary Midgeley, "Of the State of Men Without Civil Society" by Thomas Hobbes, and "Egoism and Moral Skepticism" by James Rachels; and the literary works: "Antigone" by Sophocles, *Billy Budd* by Herman Melville, *Lord of the Flies* by William Golding, *John Dollar* by Marianne Wiggins, *The Handmaid's Tale* by Margaret Atwood, and "Murder in the Cathedral," by T.S. Eliot.

For more information on this, or any of the Council's *Community Conversations* programs, call (410) 625-4830.



This 1869 steel engraving by Johnson, Fry & Co. depicts Johann Gutenberg taking the first proof from his movable type press. Photo courtesy of the collections of the Library of Congress.

A book should teach us to enjoy life, or to endure it.

Samuel Johnson

Can the Reading of Literature Make Us Better?

by Dr. Eva T. H. Brann

The following address was delivered at the Maryland Humanities Council's December 7, 1991 conference "Challenges and Choices for the 21st Century: Ethical Dilemmas, Informed Decisions."

My title is a question: Can the reading of literature make us better? My talk gives an answer: Yes, it can.

Literature nowadays means almost any text composed of letters, anything written—from the promotional literature that litters our landscape to true *belles lettres*, the fine literature that reposes in our libraries. In between, we speak of propaganda literature, instructional literature, scholarly literature.

Hence I want to say first that mere literacy, the ability to read with skill and relish anything from the flyer we trash immediately to the mighty novel we remember forever, is good for us. We are better off for being able to figure out the literature included in a do-it-yourself kit, for absorbing the specialist literature of any subject, for being canny readers of promotional and propaganda literature. Reading literature in this sense, adroitly and with interest, is a condition of participation in modern life. Such literature is exceedingly functional. It gives us access to that vast realm of commodities, equipment, appliances, opinions, and expertise, that makes our society so exasperatingly and exhilaratingly complex. Such reading turns us into citizens of contemporary civilization. Who can doubt it?

But it was not literature and literacy in this broad sense that the organizers of this conference had in mind when they assigned to me the question concerning the good that reading books can do. Fine literature is not functional. It is not an instrument and has no immediate practical application. That is of course why the question, "What good is it to us?" arises in the first place.

Still, the question would not hold much urgency if it were not for two circumstances. One is that people by and large have a hard

time finding their way into a fine book. If they are not academics they may go on to more amusing or profitable activities. If they are academics they often avoid reading the book by writing about its author instead. Why good things are invariably hard, and what to do about it—these are fascinating questions with real answers, but I must set them aside for today. At any rate, I am supposing that this audience is already a reading audience, not easily daunted by the difficulties of excellence.

The second circumstance is the strange fact that not all great books are fine in a narrower sense. Some are gross, tasteless, sentimental, cruel, bloody, not to speak of the offense they may give to current social sensitivities. How can it be good for us to read such stuff?

The definition of fine literature as non-functional helps a little. If the point is simply to arouse sexual or political excitement, the work is instrumental and not a work of fine art. It is pornography or propaganda. But writers will claim that such arousal, or the offense at being subjected to what might cause it, comes from a misreading of their work. They will say that their intention was rather to shock us into awareness and to add to the intensity of our vision of the world. Perhaps so.

In any case, I have a very simple-minded proposal for dealing with this problem, be it in literature or in the visual arts: read further afield and look elsewhere. Such problematic works form a minuscule part of the great library of fine literature. It is not worth the public fuss that comes with trying to decide whether a work is meant to excite or to illuminate us. Neutralize or enhance it, as the case may be, by absorbing it into the context of all the fine works that use less outrageous means to make us aware of their world.

Having dealt all too briefly with two complicating circumstances, let me say straightforwardly how I think fine literature does us good. Let these positive points listing the profit in reading fine works serve as a complement to my negative definition of such literature as non-functional.

First. Reading makes for delight. When we enter the world of a good novel or savor the words of a fine poem, we receive a singularly unalloyed pleasure. Let me make a bold claim at this point: people who have steady sources of such delight make better neighbors. People who take pleasure in imaginative worlds are better able to give pleasure in the real world. The reason is that they have in mind glowing scenes and images that protect them against the exasperations and catastrophes of life and show them how things might be.

Second. Reading makes for empathy. When entering a book, we come into a space in which the souls of human beings are opened to us without prying, in which characters are revealed to us from the inside, in which alien actions are laid out for our understanding. Empathy is the necessary condition for taking up a piece of literature, but it is also a capacity which grows with its exercise. It is the capacity to feel our way into another being—a human being, or an animal or even an artifact or a landscape. It gives us practice in looking behind the front, in guessing what is really the matter; it surely makes us more receptive fellow-humans.

Third. Reading makes for sympathy. In empathy we feel as the other; in sympathy we feel for another. In many great works of literature very wicked, perverse, evil beings, human, sub-human or supra-human, are presented. Their badness is not condoned and yet their nature is permitted to arouse sympathy, for the disease of their souls is taken seriously. If villains are allowed an aura of pathos, victims are often endowed with a nobility which again exercises our capacity for sympathy. And that power of literature to give an appeal to the muted sufferings that in ordinary life are so insipid, exercises our capacity for discerning heroism in misery, where heroism is most difficult; it makes us better companions in life's ordinary troubles.

Fourth. Reading makes for enlargement. Not only are books often about places far removed from us in space, and about eras far

T'is the good reader that makes the good book.

Ralph Waldo Emerson

removed in time, but even about worlds that never were or will be. Well-placed works make us envision what is beyond our immediate experience; they seem to elicit from us a familiarity with alien scenes that we never knew we had in us. Readers have memories of lands to which they have never been and of epochs that they missed by a millennium. And that fact prepares them to live in the present world as cosmopolitans.

Fifth. Reading makes for friendship. The grand republic of letters is a country of friends. The chief lubricant of friendship is well known to be the higher gossip, not mean and vicious whispering, but generously interested talk about persons and events. No human beings are better subjects for such good gossip than those we know in common through books. No social activity is more civilizing than talking over a character in a book with a friend or mulling over together a line of poetry. It is a private prelude to a larger citizenship.

Sixth. Reading makes for backbone. Tackling serious literature is as demeaning as it is delightful. It calls for attention and persistence, preparation and openness. The sense of becoming stronger, more erect in our human nature is an invariable quiet undercurrent of good reading, just as sense of personal slackening comes with too much indulgence in shoddy literature.

Delight, empathy, sympathy, enlargement, friendship, backbone—I am sure that given another quarter hour I could produce another half-dozen ways in which literature makes us better. And, given more time, I could begin on the ensuing thorny question: how can we tell fine from tawdry literature? But, on second thought, it would be much better for us to come together to talk about some actual books.

Eva T. H. Brann is Dean, St. John's College in Annapolis where she has been for over thirty years. Dr. Brann has a Ph.D. in archaeology and a M.A. in Classics from Yale University. She is the author of numerous publications, and her most recent book The World of the Imagination was published in 1990. Among her recent awards was a NEH Fellowship for College Teachers.



Mother and Child by George de Forest Brush, 1897, oil on canvas. Gift of anonymous donor. Photo courtesy the Addison Gallery of American Art, Phillips Academy, Andover, Massachusetts.

Is the Medium the Message?

Six Radio Programs with Mark Crispin Miller Investigate the Media and the 1992 Presidential Campaign

Presidential contests have been appropriated by the newsmen. These interventionists have displaced our electoral function, not just by blabbering before the polls have closed, but far more subtly, and throughout each long campaign. It is through daily newscasts that TV has disenfranchised its spectators, and not through such extraordinary broadcasts as the 'polispots' or the candidates' debates.

Mark Crispin Miller

"A Viewer's Campaign Diary, 1984"

Boxed In: The Culture of TV (1988)

1992 has been marked dramatically by political scandal and voter dissatisfaction. "Throw the bums out!" became the rallying cry, not only for countless disgruntled citizens, but even for many politicians. Congressional term limitations have been hotly debated. The President blames Congress for the nation's woes and Congress blames the President, itself, and the American citizens. An independent, undeclared Presidential candidate gained enough support in the spring polls to have the nation contemplating the rare possibility of a Presidential election thrown into the House of Representatives. Moreover, everyone talks about "American values," but nobody can agree on just what those values are. And the news media that reports on this chaotic situation has itself been the target of criticism—by liberals for being too conservative, by conservatives for being too liberal, and by just about everybody for being too sensationalistic.

Instead of *participating* in American politics, our whole nation is now permanently settled into a front-row seat, watching an endless show on television. We've all learned the term "sound byte," but very little about the crucial concerns facing our society, our culture, our economy—or about how, precisely, the two candidates propose to address those concerns. Although it may be too early to discuss the details of this year's presidential campaign advertisements, it is certainly not too

soon to demand more than the sort of flag-waving, muck-raking, and scapegoating that became notorious in 1988.

Neither TV news nor campaign advertising is about to disappear. It is therefore essential that we all learn to *read* the media's potent images—to better understand how those images manipulate us, and imperceptibly alter our opinions.

In a six-part series of radio interview/call-in programs with Lisa Simeone, airing this fall on WJHU, Baltimore, renowned media critic and Johns Hopkins University professor Mark Crispin Miller will investigate a different theme in the current debate over "American values" and how those themes were presented by the candidates and the news media. The program dates and their themes are:

August 27—Family

September 10—Patriotism

September 24—Drugs and Crime

October 8—Race and Racism

October 22—The "Character" Issue

The November 5 program will provide post-election analysis. All programs air from 7:00–8:30 p.m.

The Mark Crispin Miller radio program is produced in cooperation with Mind Over Media—a nonprofit organization dedicated to providing a forum for media criticism and analysis through the on-going development of a variety of events, programs and courses—and is sponsored by the Maryland Humanities Council through its *Community Conversations* programming initiative. This

program, and other media criticism programs sponsored by the Maryland Humanities Council, aim to increase public awareness of the ways in which the media conveys messages about values in American life. For more information on the *Community Conversations* initiative, call the Maryland Humanities Council at (410) 625-4830.

"Ways of Our Lives: Media and Mores," a media/discussion program designed by Dr. Thomas Cripps (Professor of History, Morgan State University) to illustrate the impact of popular mass media on community values, is one of five model programs outlined in the Council's *Community Conversations* Resource Guide. "Ways of Our Lives" emphasizes the critical reading of "texts," such as excerpts from soap operas and advertisements, to explore such themes as: television and women's roles, family structures, race relations, and cultural rituals. The program also addresses why critical thinking about the media is essential and what approaches can be used for analysis.

If your organization is interested in "Ways of Our Lives," in producing a program like the Mark Crispin Miller interview/call-in program, or in other model programs outlined in the *Community Conversations* Resource Guide, please contact Judy Dobbs, Acting Director at (410) 625-4830. More information on the Resource Guide is available on page 13.

God forbid that any book should be banned. The practice is an indefensible as infanticide.

Dame Rebecca West, *Society and Solitude*, Books



Telephone office, c. 1900. Photo by John Van Epps, Hamburg, New York. Photo courtesy of the collections of the Library of Congress.

Eastern Shore Author, Dr. John Wennersten, to Give Reading and Lecture at Academy of the Arts in Easton, Maryland

Regions like the Eastern Shore are cultural rather than governmental units. And the Eastern Shore has been formed out of the history, geography, economics, literature and folkways of the Chesapeake. Also the regional lifestyle of the Eastern Shore extends beyond food and dialect to include the more imprecise habits and sentiments of local people. Despite the homogenizing influence of television and mass culture, we remain a people as different as we are similar. On the Eastern Shore, these differences have been nurtured over the centuries and the region marches to the beat of its own socio-cultural drum.

John R. Wennersten

"On Writing An Eastern Shore Book"

Dr. John R. Wennersten will read from his forthcoming book *Maryland's Eastern Shore: A Journey In Time and Place* and give a lecture on the Eastern Shore's environment at the Academy of the Arts in Easton, Maryland on October 5, 1992 at 7:30 p.m. The program, which is free and open to the public, is sponsored by the Maryland Humanities Council.

Of his forthcoming book, *Maryland's Eastern Shore: A Journey In Time and Place*, Wennersten says: "Instead of writing yet

another coffee table book with big pictures, I have chosen to take the reader on a journey through place and time to understand a region that has been a distinctive society for over three centuries. . . . Occasionally I felt that what I had learned about the Eastern Shore made me feel trapped, burdened, and restless. Sometimes I felt that I was learning and writing a story that should have been left unsaid. Sometimes the past carries more burdens than the present can endure comfortably. In studying the history of life on the Eastern Shore we get at least a hint of what went on before. We can see the outlines of forces that shape, influence and condition. . . . Above all, this book is a modest call to readers to think of America as still a land of distinctive regions."

Wennersten is Professor of History at the University of Maryland, Eastern Shore, an Associate Editor of *Maryland Historical Magazine*, and a feature articles writer and reviewer for *Maryland Magazine*. He is the author of numerous books and articles, including *The Oyster Wars Of Chesapeake Bay* (1981) and *Maryland's Eastern Shore: A Study in American Regionalism* (1991). Throughout his career, Wennersten has received a Fulbright Professorship in History at the

University of Hong Kong (1988-1989), a Fellowship in American History at the Aspen Institute (1986), a Visiting Fellowship from the American Political Science Foundation at Stanford University (1983) and two grants from the National Endowment for the Humanities (1982 and 1978), among other awards.

This program, and other programs on nature and the environment, are sponsored by the Maryland Humanities Council through its *Community Conversations* programming initiative. The aim of these programs is to explore key philosophic questions underlying environmental issues and to emphasize the idea that environmental issues can be addressed not only in economic, scientific, and political terms, but also through the use of the humanities. For more information on the *Community Conversations* programming initiative, call the Maryland Humanities Council at (410) 625-4830.

The Academy of the Arts is located at 106 South Street in Easton, Maryland. For information on the Academy of the Arts, or for directions, call (410) 822-0455.

Bill of Rights Programming Featured in Council's Community Conversations Programming Initiative

The Bill of Rights gave unprecedented guarantees of civil liberties to the citizens of the new United States. It was the Founding Father's crowning achievement, the capstone of the Constitution. Yet today, few Americans know how the Bill of Rights came about or understand how it has been interpreted by the courts to shape civil rights in the modern era. Programs on the Bill of Rights sponsored under the Council's Community Conversations programming initiative focus on the changing interpretations of Bill of Rights issues in contemporary society and the courts, and can be adapted to a variety of formats, including teachers institutes or public seminars and lectures.

Bill of Rights programming scheduled for this fall are free and open to the public, but some require advance registration. Programs include:

- A six session reading/discussion program led by Dr. Whitman Ridgway (Professor of History, University of Maryland, College Park) at the Howard County Library, Columbia (registration required, call for details)
- A six session reading/discussion program led by Dr. Whitman Ridgway (Professor of History, University of Maryland, College Park) at the Holiday Park Multiservice Center, Wheaton (registration required, call for details)

- Three lectures by Dr. Gregory Stiverson (Assistant State Archivist, Maryland State Archives) at:

Wicomico County Library, Salisbury, October 6, 1992, 7:00 p.m.
Caroline County Library, Denton, October 9, 1992, 7:00 p.m.
Hood College, Frederick (sponsored by Rose Hill Manor), call for date and time

For more information on the *Community Conversations* programming initiative, call the Maryland Humanities Council at (410) 625-4830.

*Council Announces New
Programming Initiative and
Call for Proposals—*

Family: Image and Reality

Newspaper headlines about daily of the breakdown of family: of the neglect, abuse, and abandonment of children; dissolution of marriages; alienation of youth; isolation of the elderly; adultery of public officials; and adulteration of ideals.

As Americans, we want to solve problems when we see them. When widgets break, we fix them, or build new ones; when individuals suffer, we try to cure their physical or mental ills; but when families and communities dissolve, we struggle for answers. Even many of the dedicated professionals who work daily "in the trenches" with family problems struggle for solutions, seek answers and understanding.

The humanities cannot offer easy answers or pat solutions. But they can offer perspective and background to help us better understand and deal with these complex issues. They can illuminate what other human beings have thought, felt, and experienced in different times and places; how others have struggled with and sometimes conquered the kinds of challenges we face in looking at "family" today.

The Maryland Humanities Council has for the past two years directed Marylanders to explore ways the humanities can help us address ethical dilemmas we face today and make informed choices that will shape the world of tomorrow. It has encouraged focus on topics exploring values underlying choices we confront—and the challenges we face—as citizens shaping the 21st century; as parents and teachers; and as community and civic leaders preparing today's children for tomorrow's world.

Continuing and expanding this concern with the values underlying our lives—values which shape our communities, our citizenry, and our schools—the Council encourages Marylanders to focus on "family"—family as a source of values; family as a link to community; family as it educates children and ties to schools; family as it has changed through time.

Although the subject of family is sometimes romanticized and treated with uncritical nostalgia; sometimes discredited, diminished, or disparaged; and sometimes entangled in social action agendas, the Maryland Humanities Council believes that a humanities approach can provide intriguing and valuable insight into this enduring institution and idea.

The Council invites proposals in the humanities which explore the idea and the reality of family, images and actualities. Programs may explore what the concept of family has meant over time, place, and peoples; what people have imagined family to be, and how this idea has shaped lives and public policy; what family has in common across cultures and time, and how different communities and cultures view, and have viewed, family.

Programs may be in all fields of the humanities: in literature (including drama, short stories, poetry, mythology, folklore, novels, sagas, satire); history (urban, rural, ethnic, social—in various periods and places); the critical interpretation of the visual arts (images and iconography of family; painting, sculpture, drawing, photography, "high art" to cartoons); analysis of media representations (in documentary and feature film, television, press, advertisements); legal theory and jurisprudence; political theory and philosophy; humanities approaches to anthropology, sociology, and psychology; cultural expression "high" and "popular."

Sample themes and approaches include (but are not limited to):

- The relationship of family to community, society, and schools; the role of family in forming values, in educating children; the relationship of family to violence, drug abuse, and alienation; the ethical dimensions

of promiscuity, adultery, rape, and child abuse; who is responsible for family? what (if any) are the responsibilities of society to families? of families to society? how do we imagine the future of family, the family of the future? ideals and aspirations?

- Roles and views of family members—the development of the idea of childhood, and children's view of families; the role of grandparents; intergenerational themes, including conflict and cooperation; the changing roles of family members; the evolution of "women's issues" into "family" issues, "family" issues into society's issues; the implications of the "women's movement" for family; the history and ethical dilemma of the right-to-life vs. freedom-of-choice issue, and how philosophers deal with it.

- Other areas might include: family and work; family and religion; family and holidays, celebrations, traditions, commemorations (e.g., Mother's and Father's Day); rites of life's passages (e.g., weddings, funerals); families divided or dissolved through divorce or death; family in different physical settings (the impact of rural isolation, of suburbanization, of urbanization on the development of family; of homelessness); family and sports; family on both sides of the television screen.

- Themes exploring common and diverse elements of family life in different cultural and economic groups may be productive: what is the shared meaning of the term "family" across cultures and time, and how is family understood by different cultures (e.g., the Native American family; African-American family; families of European origin: Italian, Greek, Polish, German, Jewish; families of Irish, Scottish, English, "Scotch-Irish" origins; Asian-American families: Chinese-American, Korean-American, Southeast Asian, Filipino; Latino families: Central American, Cuban, Puerto Rican; families of mixed background)—family in the old country and new, including the Americanization process; family in other eras, family in other lands.

The Council seeks to reach all geographic regions and all segments of the state's population, including civic and community associations, libraries, educational agencies or organizations, interfaith groups, PTA's, school boards, teachers of teachers, journalists, clergy, museums and historical societies, institutions of higher learning, state and local government, public officials, and other non-profit organizations. Especially welcome are programs which represent collaborative efforts among institutions; and programs which bring together members of families, of different generations, and of different communities to explore issues surrounding "family."

A good book is the purest essence of a human soul.
 Thomas Carlyle from a speech in support of the London Library, 1840

Recently-funded and Continuing Programs

Those projects marked with a ■ are scheduled to take place between September 1, 1992 and December 31, 1992. For further information on these programs, please call the telephone number listed with each entry.

Recently-funded Programs
 (Funded between March 1, 1992 and June 30, 1992)

MINIGRANTS

■ #737-M "The Opera Project"
 Prince George's Community College
 (301) 322-0141

A series of five lectures will introduce public school, college, and community audiences to the history of opera, in preparation for a spring opera production. Scholars, a music critic, and a conductor will address topics such as the tradition of opera, composers, singers, and the production of an opera. Program dates: February–October 1992.

#752-P "Monet and Beyond"
 Park Elementary School
 Award: \$1,200.00 outright funds

This project for members of the Park Elementary School community introduced fifth graders and their parents to the works of Monet and included a visit to the Baltimore Museum of Art's Monet exhibit.

#753-P "When Two Worlds Meet"
 The Banner School
 Award: \$1,200.00 outright funds

This three-month project for elementary and middle school students investigated pre-Columbian America's inhabitants and resources and the activities of the Conquistadors. Students were encouraged to analyze the impact of Columbus's arrival and to draw conclusions about the effect it had on both the old and new world.

#754-P "International Experience in Foreign Language Studies"
 Baltimore City Public Schools
 Award: \$1,200.00 outright funds

This six-week program for secondary school students explored the geography, history, economic-cultural diversity, and international interdependence of Francophone Africa and Latin America.

#755-L "Living Black History: From Maryland Slavery to World Leadership"
 Allegany Arts Council
 Award: \$1,200.00 outright funds

Ten living history presentations of "Frederick Douglass: A One Man Play" were held in a variety of educational and community institutions. Each presentation was followed by a question and answer session focusing on abolitionism and the career of Frederick Douglass.

#757-P "Literary Arts Readings at Artscape '92"
 Baltimore's Festival of the Arts, Inc.
 Award: \$1,200.00 outright funds

As part of the 10th anniversary celebration of ARTSCAPE, noted authors John Barth and Lucille Clifton will read from their works.

#758-P "Fields of Battle: The Changing Face of War"
 The Baltimore Film Forum
 Award: \$1,200.00 outright funds

An eight-evening series in March explored the changing representation of war in popular films. Mark Crispin Miller, noted media critic, programmed the series and provided critical analysis and led audience discussion.

#759-P "Early Native American & European Contact: The Columbus Legacy—Perspectives from Archeology and Ethnohistory"
 Archeological Society of Maryland, Inc.
 Award: \$1,200.00 outright funds

The influence of early historic documents on the stereotyping of Native Americans and new perspectives based on recent archaeological research were discussed in a public symposium.

#760-P "Remember Maryland—An Exhibition of Early Maryland Images"
 The Heritage Museum of Art
 Award: \$300.00 outright funds

This portable, graphic exhibit of approximately 25 pre-1910 lithographs, photographs and prints depicts the cultures of Native and African Americans in non-stereotypical ways. The exhibit is available for travel throughout the state.

#761-P "Love to Read"
 Rising Sun Middle School
 Award: \$1,200.00 outright funds

Local humanities scholars presented talks to sixth-graders at Rising Sun Middle School on fairy tales, folklore and children/adolescent's literature.

#762-P "Treasures of Childhood: 150 Years of American Toys"
 Frederick Arts Council, Inc.
 Award: \$1,200.00 outright funds

This exhibition of some 300 toys, from the Lawrence Scripps Wilkinson Collection of Toys, included toys which represent American life over the last century and a half.

#763-P "The Ancient African World"
 Anne Arundel County Public Schools
 Award: \$1,200.00 outright funds

This six-week seminar/lecture series for teachers included displays of materials for instruction and addressed such topics as the "Demystification of Africa," "Genesis of African Culture," and "Ancient African Contributions and Legacy."

#764-P "The Humanities in Motion: 20 Years of Literature & Film"
 Salisbury State University
 Award: \$1,200.00 outright funds

This lecture series examined the process of adapting works of literature (novels and plays) into the popular medium of film. Other topics, such as myths and film and autobiography and film were also examined.

#765-P "The Johns Hopkins Children's Center Storytelling Festival"
 The Johns Hopkins Children's Center
 Award: \$1,150.00 outright funds

This pilot project with fourth and fifth-grade students of Thomas G. Hayes Elementary School encouraged students to explore their own past and history through storytelling and use of the spoken language.

#766-P "The 20th Century Jew in the American Short Story"
 Edward Myerberg Northwest Senior Center
 Award: \$1,200.00 outright funds

A six-part reading/discussion series, based on one of the Council's Community Conversations model programs, examined the works of Philip Roth, Grace Paley and Woody Allen.

#767-P "Historical Symposium: How the Coming of the Railroad Changed the Eastern Shore"
 Salisbury State University
 Award: \$1,200.00 outright funds

An examination of the far-reaching effects of the coming of the railroad to the Maryland peninsula was the topic of this public symposium.

#768-P "The Creek Speaks"
 The Historical Society of Frederick County, Inc.
 Award: \$1,200.00 outright funds

This interpretive exhibit of the history of Carroll Creek explores the geography and natural history of the area and how the eco-system has changed over 250 years of industrial development. The exhibit is on display through September 1992.

#769-P "Production of Video Tape of History of Laurel"
 Laurel Historical Society, Inc.
 Award: \$1,200.00 outright funds

This grant supported the compilation of archival materials and script writing to produce a videotape on the social and economic growth of a small mill town into a thriving multi-cultural community.

#770-P "The Chesapeake and Beyond: A Celebration—Conference Papers"
 St. Marie's City Foundation, Inc.
 Award: \$1,144.00 outright funds

Nineteen papers presented at the conference "Lois Green Carr—The Chesapeake and Beyond: A Celebration," which explored recent advances in Chesapeake Bay history, were reproduced and distributed to conference attendees.

#771-P "Lecture-Discussion by R. Carlos Nakai"
 Maryland Art Place
 Award: \$1,000.00 outright funds

R. Carlos Nakai, Native American educator and musician, presented a lecture-discussion for Baltimore-area elementary and high-school teachers on the current condition of Native American culture and the importance of overcoming stereotypes.

#772-P "Mysticism and the Artist"
 Frostburg State University
 Award: \$1,200.00 outright funds

This three-day conference introduced the public of Western Maryland to the role of mysticism in civilizations and the richness of various literary expressions of spiritual experience.

#773-P "Highland Beach and Venice Beach: Preserving Our Community Heritage"

The Highland Beach Historical Commission

Award: \$1,199.72 outright funds

As part of a Preservation Month lecture series, this lecture focused on the founding of Highland Beach and its evolution into one of the most historically significant African-American communities in the state of Maryland.

#774-P "Other Voices: The Puerto Rican Woman Writer"

Salisbury State University

Award: \$1,200.00 outright funds

This lecture, held in conjunction with a three-day conference of women writers of color, explored the themes, concerns and problems of Puerto Rican women writers.

#775-P "ARTRAIN Treasures of Childhood—150 Years of American Toys"

Allegany Arts Council

Award: \$1,200.00 outright funds

This exhibition of some 300 toys, from the Lawrence Scripps Wilkinson Collection of Toys, included toys which represent American life over the last century and a half.

#123-M "Vanishing Maryland Workplaces"

Baltimore Museum of Industry
(410) 727-4808

A 25-panel travelling exhibit will explore vanishing work traditions in Maryland. The exhibit will travel to six libraries, museums and educational institutions in Harford, Talbot, Frederick, Allegany, Calvert and Montgomery counties. It will include an invitation to visitors to document their own work traditions by recording their experiences into a tape recorder or writing them in a notebook. Exhibit and Forum: Winter 1993.

■ **#125-M "Mechanical Power: Two Centuries of Change"**
Chesapeake Bay Maritime Museum
(410) 745-2916

This permanent exhibit will trace the introduction of steam power through the development of the internal combustion engine and will explore the effects of rapid industrialization on the tidewater region. The 4,000-square foot interpretive exhibition will feature artifacts, an audio-visual presentation, period photographs, and replicas of a filling station and machine shop. Exhibit opening, Fall 1992.

#126-M "Living Together: Men and Women in America—Present, and Future"
Washington College
(410) 778-2800

A year-long series of special events to mark the centenary of coeducation at Washington College recognized achievements of women and promoted discussion on gender relations. Local and nationally known speakers addressed topics such as liberation theology, the civil rights and women's movements, regional women artists, and the influence of magic realism on women writers in the United States.

■ **#132-P "Confluences of Culture: The Legacy of 1492"**
Frostburg State University
(301) 689-4289

The 500th anniversary of Columbus's encounter with the Americas will be commemorated through a series of lectures, panel discussions, exhibits, and performances. The events are co-sponsored by a number of organizations in Allegany County and will bring well-known scholars to the area from throughout the country. The lecture series features topics such as environmental history of the New World, the confluences of religion in



Washington County Bookmobile of the Washington County Free Library. Photo courtesy of the Maryland State Archive, Robert G. Merrick Collection, MSA G 1477-5113.

America, images of Native Americans throughout the centuries, and African-American and Hispanic history. Exhibits: March 1992–Spring 1993. Lecture/discussions: October 21–31, 1992.

■ **#133-P "Seeking Cultural Awareness through Museums"**
The Great Blacks in Wax Museum, Inc.
(410) 563-3404

A pilot program will introduce parents and children to the experience and appreciation of museums. A workshop will provide background and prepare participants for the museum visit. The model is based on the idea that family-based programs can better foster cultural literacy in children. Fall 1992.

■ **#147-P "Ancient Greece: Modern Views"**
Prince George's Community College
(301) 322-0576
Award: \$7,000.00 outright funds

Three forums will examine Greek culture through discussions of "The Challenge of the Black Athena," "Greek Ethnocentricity: The Persians, the Olympics, Alexander the Great," and "Women in Ancient Greek Culture." Each event will be held at a different community college: Prince George's (October 1992), Hagerstown (March 1993), and Essex (April 1993).

■ **#148-P "Interpretive Programs for the Exhibition Gates of Mystery: The Art of Holy Russia"**
The Walters Art Gallery
(410) 547-9000
Award: \$4,940.00 outright funds and \$5,951.00 matching funds

A variety of public programs interpreting the exhibit "Gates of Mystery: The Art of Holy Russia" will examine topics such as the development of Orthodox culture in Russia, the Cyrillic alphabet, ecclesiastical architecture, Russian church music, and Russian political and social history. Programs will include lectures, demonstrations, docent training, a two-part teacher institute, a film series, and outreach programs to senior centers throughout Maryland. Program dates: August 17–October 4, 1992.

■ **#149-P "10th Annual Festival of the National Association of Black Storytellers"**
Griot Circle of Maryland, Inc.
(410) 542-6829
Award: \$4,125.00 outright funds and \$1,815.00 matching funds

A series of storytelling events will focus on African-American folklore and heritage. Programs will be held in schools, museums, and other community settings, and will include workshops where scholars will interpret and discuss the relationship of the stories to African-American culture and literature. Program dates: November 11–15, 1992.

REGRANTS

■ **#116-M "Islamic Culture Days"**
Center for Renaissance and Baroque Studies, University of Maryland, College Park
(301) 405-6830

The last of two one-day seminars will introduce teachers and the general public to the rich cultural heritage of Islam. The seminar will use films and discussions to explore contemporary Islamic culture. Program dates: Fall 1992.

■ **#122-M "The Legacy of Columbus: Indigenous Perspectives"**
Western Maryland College
(410) 857-2561

A two-year series of speakers, panels, films, and cultural events will mark the Columbian Quincentenary and examine its impact on Native American culture. Speakers and demonstrations will examine Native American storytelling, religious rituals, artistic expression, ethical questions, and public policy considerations. Program dates: Fall 1991–Spring 1993.

■ **#150-P "Cultural Diversity in Literature Program"**

Towson State University
(410) 830-4094

Award: \$3,518.00 outright funds

Thirty-six K-12 teachers will participate in small group discussions of literary works written by women, African-Americans, and Native Americans. A month after each of these discussions, teachers will attend a lecture by a scholar who has also prepared a bibliography. Teachers will discuss interpretations of the works as well as ways to use them in the classroom. Program dates: September 1992–May 1993.

■ **#151-P "African Art Interactive Video"**

The Baltimore Museum of Art
(410) 396-6300

Award: \$7,800.00 outright funds

An innovative interactive video will help visitors to the Baltimore Museum of Art appreciate African art in its original cultural context. An in-depth interpretation of the African art collection will be presented through photographs, video footage, recordings of African songs and rituals, maps, and narrative commentary. December 1992.

■ **#153-P "Cross-cultural Interpretation in the Performing Arts: The Native Peoples of the Americas (Pre-Concert Seminars)"**

The Concert Society at Maryland
(301) 403-4238

Award: \$4,100.00 outright funds

and \$1,900.00 matching funds

Four pre-concert seminars will explore the aesthetics, history, and social contexts of American Indian music and dance. Anthropologists, ethnomusicologists, artists, and local Indian specialists will discuss Andean Indian music, Northern and Southern Plains music and dance, contemporary Indian borrowings of European-American styles, and origins and comparisons of Navaho music, arts, and

storytelling. Program dates: October 3 and November 6, 1992; March 27 and April 24, 1993.

■ **#157-P "Exploring Ideas: A Senior Humanities Festival"**

Baltimore County Department of Aging
(410) 887-2002

Award: \$7,375.00 outright funds

Fifty humanities discussions will take place in twenty-two Baltimore County senior centers from September through December 1992. Scholars in a wide range of disciplines will address topics such as "Southern Literature," "Baseball and American Life," "The Middle East Peace Process," "History of Human Rights Movements," and "The Architecture of Baltimore County."

■ **#158-P "First International Conference of Yiddish Clubs"**

Yiddish Center of Greater Washington, Inc.
(202) 363-1832

Award: \$3,300.00 outright funds

A symposium will explore Yiddish culture through presentations on Yiddish institutions in the 19th century through their decline and rebirth after the Second World War. Lecture/discussions will be supplemented by workshops, exhibits, field trips, and performances. Program dates: June 27–30, 1993.

■ **#160-P "Working Women: Clerical Workers and Waitresses from 1930–1950's"**

Baltimore City Life Museums
(410) 396-9911

Award: \$3,400.00 outright funds
and \$600.00 matching funds

An exhibit entitled "Work in Progress" will focus on women employed as office workers and waitresses from the mid-1930's through the 1950's. Living history performances based on oral history interviews will be presented, along with lectures by two scholars. Program dates: October 1992–May 1993.

Contributors

Major support for the Maryland Humanities Council comes from the National Endowment for the Humanities, supplemented by a grant from the Maryland Department of Housing and Community Development, Division of Historical and Cultural Programs and by the generous contributions of private donors. The Council is pleased to acknowledge publicly the generosity of the following individuals, foundations, and corporations:

Direct contributions received by the Maryland Humanities Council between November 1, 1991 and May 1, 1992 totaled \$45,585.

Grants

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Federation of State Humanities Councils through a grant by the National Endowment for the Humanities, Division of State Programs

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Lady Peabury was in the morning room reading a novel; early training gave a guilty spice to this recreation, for she had been brought up to believe that to read a novel before luncheon was one of the gravest sins it was possible for a gentlewoman to commit.

Evelyn Waugh, *Work Suspended*

Notices

The Community Conversations Resource Guide

The Community Conversations Resource Guide brings together many of the resources and services that the Council has available for citizens planning and producing humanities programming. The guide offers a description of the five model programs developed under the *Community Conversations* programming initiative; tips on planning, proposing, publicizing, and producing programs; a list of films and videos, exhibits, and publications available through the Council; a list of local cultural organizations and potential funding sources for cultural programs; the scholars bank; and response forms for evaluating the Council's overall program, for requesting one of the model programs, and for scholars to submit for inclusion in the scholars bank. Individual sections are also available to applicants with specific questions or needs. For information on the Resource Guide, call or write the Maryland Humanities Council (address and phone number on back cover).

Public Meetings

As part of its mission to reach all Marylanders, the Council regularly holds public meetings throughout the state, to hear program ideas, provide background on how to apply for Council funding, explore ideas for local projects, and ask for public response to the Council's efforts in general.

The following meetings will be held jointly with the Maryland Historical and Cultural Museum Assistance Program, the Maryland State Arts Council, and the Maryland State Archives:

Thursday, October 1

Hagerstown Junior College, Hagerstown
(3:00–6:00 p.m.)

Tuesday, October 13

Jefferson Patterson Park and Museum,
St. Leonard. (3:00–6:00 p.m.)

Thursday, October 22

Salisbury State University, Salisbury
(3:00–6:00 p.m.)

Thursday, October 29

Montpelier Cultural Arts Center, Laurel
(3:00–6:00 p.m.)

Thursday, November 12

Maryland State Arts Council Headquarters,
Baltimore (call for time)

Organizations may call for reservations for individual consultations with the Maryland Humanities Council and/or the Maryland Historical and Cultural Museum Assistance Program from 1:00 p.m.–3:00 p.m. for any of the dates above.

Representatives of the Council are also available to speak at any appropriate gathering or event at which people might find information about the Council's programs and funding opportunities helpful.

If you would like information on upcoming meetings, would like to set up a meeting in your area, or would like to include representatives of the Council at your scheduled program or event, please call the Maryland Humanities Council, (410) 625-4830.

A Challenge to the People of Maryland: Increase the Value of Funds You Have Raised

The Maryland Humanities Council has U.S. Treasury Funds available to match funds raised in support of public programs in the humanities. These funds, available to the Council through a special Gifts and Matching program of the National Endowment for the Humanities, are awarded on a competitive basis to Maryland's non-profit organizations and agencies of state and local government. For further information, please contact Margitta Golladay at (410) 625-4830.

Scholars Sought for Resource Bank

The Maryland Humanities Council is updating its list of scholars interested in serving as planning committee members, speakers, panel members, and evaluators for public humanities programs. The names of scholars, their fields of expertise, and their areas of interest in public humanities programming will be included in a resource bank that is available to the public.

The Council is particularly interested in scholars who can speak to the MHC's new programming initiative on "Family" (see page 9 for more information).

Humanities scholars are usually considered those who hold a Ph.D. or terminal degree in a humanities field. They should be engaged primarily in the study, research, writing, and/or teaching of one of the following disciplines: languages and literature, history, archaeology, jurisprudence, philosophy, ethics, comparative religion, history and criticism of the arts, and social sciences employing historical and philosophical approaches, including but not limited to anthropology, sociology, and political science.

Interested persons should call the Maryland Humanities Council, (410) 625-4830 for more information.

Application Deadlines

Drafts of grant applications must be submitted to the Maryland Humanities Council by the following deadlines in order to receive consideration. (Four copies of the first draft and 30 copies of the final draft are required.) To request a grant application, please call or write the Council (address and phone number on back cover).

There is no deadline for proposals requesting less than \$1,201. (Seven copies of such applications should be submitted for review.) In planning such grants, applicants should submit proposals at least six weeks before the beginning date of the project. Applicants should also allow sufficient lead time for crediting of Council support in printed materials and project related documents.

Deadlines for submission of proposals requesting over \$1,200 are:

First Draft	Final Draft	Decision
October 19, 1992	November 23, 1992	January 23, 1993
February 12, 1993	March 19, 1993	May 15, 1993
June 14, 1993	July 19, 1993	September 18, 1993

Seeds of Change: A Traveling Exhibit

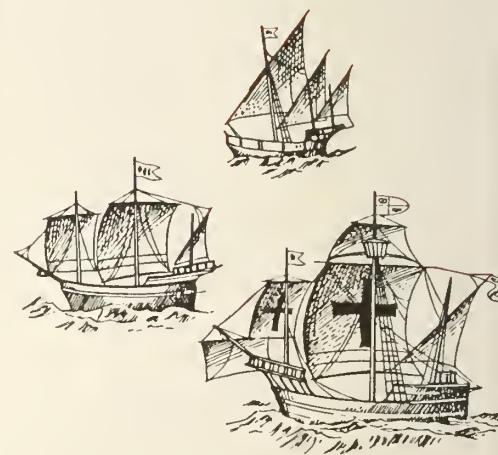
Columbus's voyages unleashed forces of encounter and exchange that altered the flora and fauna of the Old and New Worlds, reordered the ethnic composition of countries in every corner of the globe, and transformed the diets and health of people everywhere. The "Seeds of Change" exhibit, available for borrowing from the Maryland Humanities Council, demonstrates that the impact of these changes is still felt today.

The "Seeds of Change" poster exhibit is a collaborative effort between the Smithsonian Institution Traveling Exhibition Service and the U.S. Information Agency's Exhibits Service and is made available through the Federation of State Humanities Councils. The exhibit consists of eight kiosks; each kiosk, when assembled, measure 38.5 inches square × 69.5 inches high.

The exhibit is scheduled at the following locations:

Harford County Library—*September 1992*
Salisbury State University—*October 1992*
Frostburg State University—*October 1992*
Severna Park Branch Library—*November 1992*
Wicomico County Free Library—*November 1992*
Worcester County Library—*December 1992*
St. Mary's County Memorial Library—*December 1992*
Prince George's County Memorial Library—*January 1993*
Montgomery County Libraries—*January–June, 1992*
Western Maryland College—*February 1993*

For more information on the "Seeds of Change" exhibit, call the Maryland Humanities Council at (410) 625-4830.



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